

THE
PROGRESSE
OF SAINTS TO
FVLL HOLINESSE.

Described
In sundry Apostolicall Aphorismes,
or short precepts tending to
sanctification.

With a sweete and divine Apostolicall prayer
to attaine the practise of those holy precepts,
which is also expounded.

By THOMAS TAYLOR, *Doctor in Di-*
vinity, and Pastor of St. Mary Alder-
manbury LONDON.

ISA Y 35. 8.
*And there shall be a path, and a way, and the way shall be
called holy, and the polluted shall not passe by it.*

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TO THE RIGHT VVORSHIPFULL AND

WORTHY KNIGHTS, SIR RICHARD

YOUNG, Knight Barronet, and Sir

ROBERT HARLY, Knight of the

Bath; and to my worthy friends the

Merchants, and the rest of my lo-

ving people of *St. Mary Alder-*

manbury. increase of grace

and blessing from the

rich fountaine.



Ince it pleased the almighty
providence, by your free
choyse, to give me charge
over you, I have not spared
my paines to acquaint you
with the counsell of God, according to the
measure of grace bestowed on mee. My
aime hath beene to speake to the meanest
capacity, for the informing of every mans
judgement, and the awakening of every

THE EPISTLE

2 Tim. 2. 25.

mans conscience: and my prayers have
beene frequent unto him who hath com-
mended unto me this peece of service; that
he would please to make me an able instru-
ment of your good: neither hath my suc-
cesse discouraged mee, who have for the
greatest, and best part of you; found you
a willing and loving people. If any be as
yet otherwise minded, and have not given
up themselves to God, and to his Mini-
sters; by instructing them still with meek-
nesse, and *waiting when God will give repen-*
tance, wee will not distrust that grace of
God, by which the worst one day may be
wonne to consider; 1. That it is a most
dangerous thing long to enjoy the good
meanes of grace, and not to get grace by
them. 2. That the more powerfull and
profitable the Ministry is which an unre-
formed man liveth under, the more un-
happy and damnable his estate his. 3. That
the long and often refusall of Gods call,
giveth the Lord just occasion to call no
more. 4. That it is not the having or hea-
ring of a Teacher that will availe an un-
converted man, but a discerning of the
Lords

DEDICATORY.

Lords voice, and an opening the doore of the heart to the Lord, who hath a long time stood knocking and seeking entrance.

And now because love is a loadstone of love, I could not but thinke of some returne, and thankfull acknowledgement of your loving respect of my selfe and weake labours among you, for whose sake I have recollecte the heads of many Lectures preached among you, and presented in a shorter view or modell; the marrow and substance of sundry discourses more largely handled in the delivery. For as unto you, under God, my time, my strength, my labours in publike and private are most due, so herein I render to you but your own, and that perhaps not uncalled for by you. These lines will call upon you for 3 duties especially. *First*, every day to strive in subduing in your selves your personall corruptions, till you have brought downe every high thing, and thought into *holy subiection*. *Secondly*, most inwardly to affect holinesse in your selves, and most entirely to love such as walke most *holily*, as being

Magnes amoris amor.

THE EPISTLE

being the likeſt, neareſt, and deareſt unto God. *Thirdly*, to ſee that every part of your lives aime at *progreſſe to full holineſſe*. My deſire of the Lord is that there may be added to your peruſall, a ſecond addition of bleſſing and ſucceſſe. My request to you all is, kinde acceptance of this my labour, as a pledge of my care over you, and of my heartie deſire every way to helpe you forward towards your deſired end. My encouragement and recompence ſhall bee your profiting and progreſſe in an holie reformation of heart and life. This is the right praiſe of a Preacher. And though I can promiſe, or preſume nothing of my owne ſtrength, which is well nigh drawne out by the painfull labours of my Miniſterie above thirtie yeares; yet (the Lord aſſiſting mee) my purpoſe and endeavour ſhall be to frame this latter age, and aſt of my life, ſutable in paines to the former; ſo as it may be moſt fruitfull unto you, and uſefull unto the Church, into whole treaſurie I have caſt another mite. I ſhall better attaine my purpoſe by the aſſiſtance of your prayers: which I deſire may dailie
meete

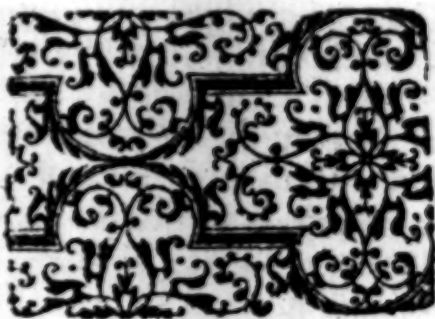
DEDICATORY.

meete with mine, for you all, before the
throne of grace for mutuall blessing. And
so I rest:

Your loving Pastour,

THOMAS TAYLOR.

From my study
Novemb. 17.
the happy day
of that admired
Queene *Elizabeth*, the
worlds wonder,
the famous
Mother of our
Country, and
nurse of our
religion. 1630.



To

DEDICATORY

more with mine, for you all, before the
 vision of grace for mutual blessing. And
 so I rest.

Yours loving Father,

THOMAS TAYLOR

From my study
 November 15.
 the happy day
 of that solemn
 and Queen's
 day, the
 world's won-
 der, the famous
 Mother of our
 Country and
 nurse of our
 religion 1630.



To

To the Christian Reader.

H And it is to perswade the wisdom of flesh that which the wisdom of God hath so expressly affirmed, that One thing is necessary. And the reason is, because it neither discerneth what this one thing is; nor what is the necessitie of it. This one thing is not one dish as Theophilaet: Nor Vnity as Augustine: Nor one grace, whether faith, or hope, or charitie, as some others. But this one thing is that Christian care which every one ought to have of his owne salvation. For 1. Mary and Marthas care are here opposed. 2. Our Saviour calleth it the good part chosen by Mary, whilest shee carefully used the meanes of her owne salvation. 3 To this is promised the grace of perseverance, that it shall never be taken away. For as salvation is the happy part of the elect, which shall never be taken away; so neither shall this care to attaine that end in the meanes, whereby the Lord preserveth it. And it is said to be the one thing necessary; not because many other things are not necessary: But 1. It is in order before, and aboue all things necessary. Math. 6. 33. First seeke the kingdome of God, that is, to get into the state of grace. First in time, and in the first place: as Israel must goe forth to gather Mannah the first thing they doe in the morning.

A

Lu ke 12. 42.

To the Reader.

ing. 2. This one thing is simply necessary for it selfe: and all other things only so farre as they conduce unto it. 3. It is most transcendently necessary, farre beyond all other things in the world, for this alone is sufficient to make a man truly happy, and to state him in salvation: all they are insufficient. 4. It is constantly necessary, and perpetually while wee live; lest begining in the spirit we end in the flesh: and so loose the crowne which is set on the head of perseverance. But is it not necessary to follow our callings, to provide for our families, and intend our civill businesse and occasions? Answ. Yes. And every one must abide in the calling in which he is called. Yea Religion binds a man to be a good husband, and to guide his affaires with diligence and discretion, that he may both mainteine his owne, and be helpfull to others. But he must know, that he must first be a good husband for his soule. 2. That in thy most earnest, and urgent affaires of this life, he must never forget that there is one thing more necessary than they all. 3. That Christ commandeth the care of salvation in the meanes to take place of the care of enterteining his owne person; and commendeth it in Mary. 4. That these two callings are not contrary but subordinate, for a man may have great imployments in the world, and not remitt his service to the Lord Christ; neither hath any man any allowance in any earthly businesse to be earthly minded. 5. That this one thing being neglected, all other things are unprofitable. For what would the gaine of the whole world profite him that hath lost his owne soule? Yea, they be vile and lossefull. How doth the holy Apostle esteeme of all things losse and dung, in comparison of Christ

To the Reader.

in the meanes? All without a mans selfe, authoritie, wealth, favour, honor: all within himselfe, as knowledge, wisdom, memory, discourse, profession, revelation, and the most excellent gifts which the Apostle had had in abundance: all is lossefull that helpeth vs not towards heaven. And indeed the glorious excellency of Christ in the Gospell is such, as should draw all eyes from off these shadoves and vanishing contentments, to the surpassing brightnes of it selfe. The greater will prove their sinne and shame, that shall set the Moone above the Sunne of grace; or preferre pottage before the blessing; the Swine before Christ, and very husks before the bread in our Fathers house.

Now whereas many are convinced more easily, that this care of this one thing is necessary on the Sabbath day; but there be not a few that put it off with their holy-day clothes, and are so farre from the use of any publicke meanes in the weeke day, as that they are ready to say of such as preach or heare a weekes Lecture, as Pharoah of Moses, and the Isralites, desiring to goe into the wildeernesse to worship. Moses and Aaron, why cause ye the people to cease from their worke: get you to your worke, to your callings: much people are in the land, and ye make them idle. Therefore partly to stoppe such prophane mouthes, and partly to satisfie the inquisition of others, I shall not thinke much to give a word of direction in this particular; onely ayming to advance this holy care which ought never to be laid aside, but must runne through and quicken all the actions of our lives, one day as well as another; as the blood runnes in all the veines of the body to mainteine the life and vitall spirits in e-

Exod. 5. 4.

To the Reader.

very member. And first, that we may make no more sins then God hath made; nor by men, where God hath left them free: wee make it not a case of necessity, either for a Minister to preach, or for a people to heare a weekes Lecture: for which we have no such expresse commandement, as for frequenting the publicke exercises on the Sabbath day. Yea we affirme that all men must ordinarily abide, in their ordinary callings in the six dayes: according to that commandement, Six dayes shalt thou labour: and that some men are more straitly tyed to sticke close to their callings, as who can very hardly afford the time for a publicke exercise, without disabling themselves & wronging their families. But yet as the commandements on one side, doth not so enioine rest on the Sabbath, as that on no occasion we may labour: So on the other, doth it not straitly enioyne labour on the six dayes, as that on no occasion we may rest and refresh our selves. Nay it was never the Lords intencion, to allow us the six dayes for our owne worke; so as in any of them his owne worship (as least private) should be neglected. Neither are we freed from the service of God on any of the sixe dayes, no more than on the Sabbath; because we must serve him on the Sabbath in duties of Religion and mercy onely. So as when God is pleased to offer the opportunitie; as where a willing Pastor calleth his people, or a willing people (ready to redceme some time in the weeke day) calleth their Pastour to bestowe his paines for an houre or two in the weeke, to so good a purpose as to heare Gods word, and invoke his name in prayer and prayses. I conceive it not onely lawfull, but commendable, and in some cases necessary for the people to heare.

For

To the Reader.

For 1. That it is lawfull for the preacher to preach on the weeke day, is not onely warranted by that vehement charge enjoyning him to preach the word, to be instant in season, and out of season, but also by the practise of Christ himselfe, who taught daily in the Temple. Had it been unlawfull for us, Christ would not have given us such an example: which although it be not a law to bind us, yet it is allowance upon just occasion. Agreeable to whose example was the practise of his Apostles: Yea, of the Auncient Fathers themselves. Chrysostome usually begins his Homilies with *χθές*, Yesterday we handled, &c. Bernard often concludes with his *cras*, to morrow we will goe forward: And most worthy Calvin ordinarily begins with his *heri*, yesterday, &c. And how can wee grace their persons so much, if we disgrace their practise.

2 Tim. 4.2.

Luke 19.47.

τὸ κατ' ἡμέραν.

2. That it is lawfull for a people to heare on the weeke day is manifest, in that all the people hanged on Christ daily teaching in the Temple, and a great number continued with him three dayes together, and spent some good time in comming and going. It is plaine also that it was not the Sabbath, when Mary satt downe to heare Christs gracious words, being as is observed by Divines the sixth day before his death.

Luke 19.48.

Math: 15, 32.

2. If this practise was commendable in auncient beleivers, how can it be but praise-worthy in us? But the beleivers in the Primitive Church were commended, for that they continued with one accord daily in the Temple. Why? Had they nothing else to doe? Had they no callings, no families, no businesse to intend? Certainly the spirit of God askes no such questions; but speakes to their singular praise

Acts 2, 46

To the Reader.

Acts 13, 42.
In tempore
sabbatis inter-
iecto. Pise.
Vt ultra prox-
ime sequens
sabbatum ex-
poneretur sibi
hæc verba. Be-
za.

and approbation. It is also recorded to the high prayse of the Gentiles, that they besought Paul and Barnabas, who had taught them the Sabbath day, that they would preach the same wordes unto them: *ὡς τὸ μὲν αὐτοῖς σαββατοῦ*: That is, betwixt that and the Sabbath following. And that the Apostles did so, according to their desire appears in the next verse 43. Now who dare blame this desire in them which the spirit of God commendeth? Or whence is it, that what was praise worthy in them, should be blame worthy and scorned amongst us?

3. In some cases it may become so necessary, as it shall proue a fearefull sinne to neglect this publike help on the weeke day. As where a people are unprovided of an able and preaching Ministry on the Sabbath day, I suppose none so unreasonable as to deny it necessary for them to seeke out, and enjoy at home or abroad the meanes on the weeke day, unlesse we will wholly deny them the meanes of salvation. And besides for such as have opportunitie and leisure from their callings, it must needs be an unanswerable sinne to neglect or contemne the offer of the meanes of their owne good; while they can spend that, or more time idly, or sortishly; or in gaming, sporting, vaine companionship, complement or the like. For here is not only a vaine & sinfull expence of precious time; but a prophane despising of the most sacred ordinance of God, which is now as a prize in the hand of a fool, but he wanteth heart. Were there a true knowledge of Christ offered in the means, he would be thankfully received at any time. Were there any true love of Christ, it would alwayes enjoy him whom the soule loveth, and delight at any time to beholde him
through

To the Reader.

through these grates: but he loves him not on the Sabbath, that hates him on the weeke-day. Were there any hunger after Christ, it would find the need of this bread of life on the week-day, as hunger findeth need of foode for the body on the Sabbath day: hunger after Christ would force him out of his tent to gather this Mannah in the due season of gathering, if it were every day to be had. Were there a true taste of Christ, he would be as sweete to the soule one day as another: Did ever man that truly tasted Christ on the Sabbath day, preferre earthly things before him in the weeke-day? or did ever man prosper by the meanes on the Sabbath, that despised them in the weeke-day? Were there true sence of a mans selfe, it would not suffer him to bee lesse holy any day than the Sabbath; onely it must be more publikely expressed: it would not suffer him at any time, in the wiadeest of his earthly businesse to be earthly-minded; and much lesse so bee sowedged, and rivited into earthly distractions, as not to bestow an houre in a weeke, when God offers a publike helpe to the winding up of his heart towards beaven.

The objections are idle, and of idle men: As that there is too much preaching. If it be made by Preachers themselves, I should marvaile the more, because I never heard men of any other trade complaine of too much trading: If of private men, a man might waite so wearinesse before he should heare them complaine of too much money, too much land, too much gaine: Which plainly evidenceth, that Gods word is undervalued, and rejected below base profits; whereby men pull the brand of Elsaus profanesse upon themselves,

Object.
Answ.

To the Reader.

selves, preferring every measure of broth before the birth-right, and exchanging with the Prodigall for very huskes the bread of their Fathers house.

Object.

Ans.

But so much preaching bringeth preaching into contempt, say some. Yea but what infant contemnes the milke, because it sucketh often every day? or who contemnes his meate, because hee eateth every day? who falls out with his apparell, because he puts it on every day? or who despiseth his wealth, because he increaseth it every day? and is not Christ in his word propounded our foode, our wealth, our apparell, and all in all unto us? Let them also make us beleewe, that the light of the Sunne is made contemptible, because it shineth every day: Or that Daniel brought prayer into contempt, when he prayed thrice every day: Or David, when hee prayed leaven times a day. Why may they not as well perswade us, that the publicke prayers appointed foure dayes in a weeke, brings publicke prayer into contempt, as well as preaching once in a weeke?

Dan. 6. 10.

Psal. 119. 164.

Object.

Ans.

But I have no leisure, saith the rich man, I have many weighty occasions and employments, it is for poorer men, who have no such distractions, to runne after Sermons. To whom our Saviour makes a full answer; That one thing is more necessary than they all; in comparison of which Mary neglects all other things: and who dare say that Mary did more than she was bound to doe? or that shee did heare onely because shee had nothing else to doe? or that shee was blame-worthy, whom our Lord commendeth, in that for the love of the word shee did neglect all other things.

To the Reader.

2. It is not indeede want of leisure, but want of love, and taste of the word that makes this objection, for love of any thing will finde time and leisure to enjoy it.

3. It is not want of time, for no man but hath much more time than he useth well; and none but hath much time which he spendeth worse: but want of judgement, to give priority to things of greatest weight, and worth. Is any worldly businesse of greater importance than the seeking of Gods favour, and the assurance of a mans owne salvation? Would any employment, never so weighty, make a man wholly neglect for a weeke together all meanes of preserving his body? and is any so necessary as to make us neglect the health and welfare of our precious soules? or canst thou with reason be straiter to thy owne soule on the weeke day, than the Lord is to thy body on the Sabbath day? He allowes thee to consult with a Physitian for thy body in case of necessity even upon his Sabbath; and doest not thou allow thy selfe an houre among so many houres in a weeke to consult with thy spirituall Physitian for the helpe of thy soule? Might a Jew make a journey on the Sabbath to consult with a Prophet, and may not a Christian steppe out of his doores for counsell in the week-day? Nay more, may a Jew performe a worke of mercy to a beast on the Sabbath day, as to helpe it out of a pit, or to drive it to water: and must not a Christian doe so much for his soule on the week-day, as they for the body of a beast on the Sabbath?

4. It is not want of time, but want of well husbanding the time, that gives rise to this objection; for he that employeth his time wisely, shall never need to complaine

Luke 14. 5.
Matth. 12. 11.

To the Reader.

complaine for want of time, especially for the maine businesse of his life. A good husband will be sure to set out time for the chiefe points of husbandry, and so will a good husband for his soule: but hee that trifles out his time in unnecessaries, must needs want it in necessities. And indeede they be not such necessary duties as they are pretended, which engrosse and eat out mens time: but for the most part, unnecessary and lumber some employments, (such as Christ reproveth in Martha,) which for a great part of them might be pared off and parted with; were men so wise as to lighten the overburdened ship for the safety of the passengers. But if men will grapple and pull upon themselves all the employments they can any way reach, and then complaine that they are so distracted with many things, as that they have no time left for the one thing necessary: It is all one as if a man should roule and moyle himselfe in the clay, and then complaine that hee cannot get out his feete.

5. Canst thou finde no time for the Lords worke? what time hopest thou to finde for his wages? hast thou leifure for every thing but to be saved? what time wilt thou attaine the end, that hast no time for use of the meanes? or art thou all body without an immortal soule? or is there is no further use of thy soule, but to be as salt a while to keepe thy body sweete? Is all thy care for a ruinous house, and never mindest the tenant within? I marvell not to heare our Lord say, that it is a very hard thing for a rich man to enter into heaven; but I never heard him say, that it is impossible for a man to be rich and religious too.

Object. And I, saith the poore man, can spare no
time

To the Reader.

time as the rich may doe, I am oppressed with a great charge, and must intend my family, &c? But art thou poore and wantest many necessities? there cannot be a stronger motive to attaine this one thing necessary. Art thou poore in earthly blessings, and wilt thou not therefore be rich in heavenly and spirituall graces? Hast thou no house, land nor inheritance to rejoyce in? Thou shouldst so much the more make Gods testimonies thine heritage for ever, and the joy of thy heart. 2. It is true, men of meaner estates had need be good husbands of their times and estates; but yet they must conceive, that piety and seeking of God is an enemy to thrift, and good husbandry. Mary was no bad housewife in sitting downe at the feete of Christ; and it was the blot of Marthas housewifrie, that she did not so too. Is godlines great gain: & fearest thou it wil only bring want & poverty? Must onely that hinder our thrift and prosperitie, that hath the promise of this life as well as of that to come? and which onely gets blessing on our labours from him who onely gives power to get substance? How farre is this from trusting God on his word; who hath assured us that whosoever feare him (rich or poore) they shall want nothing that is good for them? By all which that hath been said, we may conclude, that it is not the strength of any argument made against this holy care; but strength of corruption that removes unsettled and unstable mindes from the practise of it.

This I have set downe for the use and direction of such as heartily desire to be led in the right way, and for the encouragement of such as seeke the Lord constantly

Psal. 24. 10.
Psal. 84. 11.

To the Reader.

stantly in his ordinances on all good occasions : hoping that it may somewhat confirme them, that no blast or objection of prophane persons may either blow them away, or weaken their frequent and reverent use of Gods most sacred ordinances. And now Christian Reader, I commend thee unto God, this booke to thy godly use, and my selfe unto thy godly prayers.

Aldermanbury, London.
Novemb. 17. 1630.

Thine in Christ,

THO: TAYLOR.





THE
PROGRESSE
OF SAINTS TO
FVLL HOLINESSE.

I THESSAL. 5. 19.
Quench not the Spirit.



THIS holy Apostle in this Chapter, setting downe, and enforcing a number of rules, for true sanctification, addes this also as a principall part of holinesse, *Not to quench the Spirit.*

Here wee must inquire and finde out,

- § 1. What is the *Spirit*.
- § 2. What it is to *quench the Spirit*.

I. By the *Spirit* in Scripture is meant; 1. The *blessed Spirit* of God, promised by Christ to be given us, *Ioh. 14:16.* and dwelling in the elect as his

B

What is meant
by the *Spirit*.

I

owne

- 2 owne temples, 1 Cor. 6. 19. inspiring them with all good thoughts, motions and affections. 2. The *gifts and graces of the Spirit*, such as wisdom, knowledge, counsell, the feare of the Lord, peace, joy, long-suffering, called the *fruites of the Spirit*, Gal. 5. 22. So it is said that *Iohn Baptist* was filled with the *Spirit*, Luk. 1. 15. that is, the graces of the Spirit. 3. The *motions* of the Spirit in the minde, stirring up good desires and purposes, Psal. 51. 10. *Renew a right Spirit within me*. This is called the *leading of the Spirit*, Rom. 8. 14. *As many as are led by the Spirit of God, they are the sonnes of God*. All are here meant, even the presence of the Spirit in us; for gifts, and operations and motions, presuppose the presence of the Spirit.

I I. *Quench not*. This is a Metaphor taken from fire, which giving heate and light in great measure, is *quenched*, or extinguished. In which respect the Spirit, and his graces are compared to fire, Mat. 3. 11. So in other respects also: 1. Fire *enlighteneth* darke places; so the Spirit is a shining lampe, in the darknesse of this world, and therefore called the Spirit of *Illumination*, 1 Ioh. 1. 5, 6. 2. Fire *heateth* and warmeth, yea reviveth and quickeneth; so the Spirit warmeth the Christian heart with love of God, and of men, inflameth it with zeale, and makes it *burne within us*, as the Disciples going to *Emaus*, Luk. 24. 32. and he revives us in the wayes of God. 3. Fire *consumeth* straw and stubble; so doth the Spirit consume noysome lusts: Rom. 8. 13. *If ye mortifie the deedes*

The graces of
the Spirit com-
pared to fire,

I

2

3

I

deedes of the body by the Spirit, ye shall live. 4. Fire purifieth mettalls; so the Spirit purgeth the heart from the dross of sinne, seperates pure from impure, truth from falshood, 1 Cor. 6. 11. 5. Fire ascendeth upward, kindles our sacrifices, and makes them also to ascend; so the Spirit kindles our prayers, and makes us ascend toward heaven in holy affections, and holy conversation.

4.

5

Againe, fire is quenched two wayes: *First*, by putting it out quite, as by casting water upon it, violently extinguishing or smothering of it. And *secondly*, by slackening or lessening the heate and light of it, when yet some fire remaineth: So the Spirit of God, and his graces are quenched, either when grace is wholly lost, which formerly seemed clearely to shine and burne; or when grace is lost in part, and any grace suffered to decay and die in us.

Fire of the Spirit how quenched.

Quest. Can grace be wholly quenched or decay where it is?

Answ. Consider here a twofold distinction; first, distinguish of *persons*: some are *hypocrites*, or wicked and obstinate sinners, who may well lose all the grace that ever they have, as *Saul* and *Judas* did, who had many excellent graces. Some are *godly*, who have received true faith, true hope, &c. and these may lose some fruites and effects of the Spirit by security, and (as it were) flake the heate and light, and warmth, and comfort of the Spirit; but they doe never wholly quench the Spirit: for the Spirit abideth in them for ever, 1oh. 14. 16. And the seede of God remaineth in them,

1 *Iob.* 3. 9. else could it not be an *immortall seede*,
as 1 *Pet.* 1. 23.

Secondly, distinguish of *graces*; both for their
kinds and for their degrees.

I. For the kinds of *graces*, wee are to know,
first, that some *graces* are of absolute necessitie,
and serve to the being of a Christian, without
which salvation cannot be, as faith, hope, and
love: these maine *graces* are like the fire of the
Sanctuary, which never went out; these can ne-
ver be lost quite, they may be lessened and de-
cay, but can neither wholly nor finally be lost:
Secondly, other *graces* serve to the well-being or
comfort of a Christian, as sense of Gods favour,
peace of conscience, joy in the holy Ghost, ala-
cridy in good duties, sense and feeling of comfort
in that estate: these and the like may be quite
lost, *David* himselfe may pray, *Restore unto me the
joy of thy salvation*, *Psal.* 51. 12.

Again, for the kinds of *graces*, wee are to
know that some are true saving *graces*, as faith,
love, zeale, &c. which are given to such as are ef-
fectually called, fruites of the Spirit proper to the
elect, springing only in their gardens; these cannot
be wholly quenched, although where these be, the
Spirit may be sore grieved, as by *Sampson*, *David*,
Peter: Other *graces* are excellent, but common,
not saving, not sanctifying, tending more to o-
thers good than their salvation that have them;
such as are historicall faith, justice, chastity, tem-
perance: these and many the like may be quite
quenched, and never remembred. As wee see in
Saul,

Saul, 1 Sam. 16. 14. *The Spirit of the Lord departed from Saul*, namely which had beene present with him in many common graces, and *the evill spirit came upon him*: and in *Judas*, who had many excellent gifts, yet it is said of him, that *the Divell entred into him*, who never comes but hee makes waste of all grace.

Luke 22 3.

Grace quenched in what degrees.

II. For the degrees of grace, they are foure: 1. *Election*, 2. *Iustification*, 3. *Sanctification*, 4. *Vocation*. Of these, two are wholly laid out of our selves, two are within our selves. In the two former, *Election* and *Iustification*, a man cannot increase, nor yet decay: being two simple acts of God, once wrought in him by himselfe immediately; and rooted in Christ, who being the roote dies not; and no more can the living branches in him. The two latter, because they are wrought mediately, by such outward meanes as are not alwayes alike, may receive both increase and decrease: A man may fall wholly from his vocation; for, *Many are called, but few chosen*, Matth. 22. 14. and from a great measure of sanctification; and from the whole comfort of true sanctification, seeing nothing in his soule but the presence of corruption: yea from many degrees of the soundest graces, attending justification, and eternall life. Yet here some care is preserved in the heart of the elect, by the Lord, so as all sound grace is not quenched. Here the case is as heretofore in the *Romans* warre, if onely the top of the standart were stricken off, the standart-bearer holding still the trunchion in his hand, lost nei-

ther office nor honour; but if hee lost the trun-
chion, and suffered that to be beaten out of his
hand, he lost both: So in our Christian warre, if
all care in the heart be expelled, the honour and
place of Christianity is lost; and then, men fall
not away from their election, but they that were
never elected fall away.

Thus we see the meaning of this precept dire-
cted to beleevvers, who have received the Spirit,
(for fire cannot be quenched but where it is) that
they should *not quench the Spirit*: that it is not to
be meant of an utter extinguishing of saving gra-
ces, which cannot be, but not to suffer any grace
to be quenched, in the brightnesse, measure, or
degree of it: this fire must be so farre from being
quite put out, that it must not be slackened or les-
sened; it must be so farre from totall quenching,
as they must not let it decay in part, or in any de-
gree of it.

We come now to the points of instruction that
this exposition affords us. The first is this:

Doct. 1.
The Saints
have all the
same Spirit,

1 Cor. 6. 19.

All the godly have the Spirit of God: else could
he not be quenched, this fire cannot be quenched
but where it is: *Rom. 8. 9. Ye are in the Spirit, be-
cause the Spirit of God dwelleth in you*: and, *If a man
have not the Spirit of God, the same is not his*. Hence
the godly are called *the temples of the holy Ghost*, in
whom he dwelleth as in his temples. *2 Cor. 13. 5.*
*Prove your selves, know yee not that the Spirit of God
is in you, unlesse you be reprobates.* *1 Ioh. 2. 20. Yee
have the anoynting which abideth in you.*

Object. The Spirit being infinite, he is also in
the wicked.

Ans.

Answ. 1. He is one way in the wicked, as in all other things, by the infinitenesse of his essence; another way in the godly, by the presence of his grace and blessed effects. 2. Hee is graciously present both with the wicked and godly, but the former in common and generall graces, the latter in speciall and saving graces. In the former hee dwells as in the world for the good of the world, and societies of men. In the latter hee dwells as in his temples, for the perfecting of the blessed communion of Saints, both in grace and glory. In the one by grace restraining, in the other by renewing grace.

The Spirit in the godly and wicked, but differently.

Reasons of the point are these.

1. Members must needs have the same Spirit with the head; as a branch hath the same sappe with the roote, and as every member liveth by the same soule that the head doth. This is the Apostles reason, *Rom. 8. 11. The same Spirit that raised up Iesus from the dead, shall also quicken your mortall bodies, because his Spirit dwelleth in you.*

Reason 1

2. Christs promise is, that his Spirit should supply his bodily absence. *Ioh. 16. 7. It is meete I goe away, else the Comforter shall not come, but if I depart I will send him unto you: for greater is our comfort in Christs bodily absence, then wee could have in his bodily presence, wee must not now gaze upon his holy flesh, but the blessed merit of it. If wee should alwayes corporally see, wee could not spiritually beleewe, saith Augustine.* Now Christ hath carried our flesh to heaven, and opened the way by his flesh to our flesh; in our flesh makes

2

requests and prepareth places for us, and supplies that comfort in the meane while by sending out his Spirit to glad our hearts.

3

3. This commeth to passe by Christs effectuall and powerfull prayer: *Ioh. 14. 16. I will pray the Father, and he shall send you another Comforter, that he may abide with you for ever.* Now he was heard in all things, *Ioh. 11. 42.* But for whom prayeth he? *Answ.* First, for the Apostles, and then for those that keepe the word, and beleeve, *Ioh. 17. 20. He prayeth not for the world,* verse 9. And for what prayeth he? *Answ.* For a Spirit whom the world knoweth not, neither can receive, but the elect know him: *For ye know him, for he dwelleth in you, and shall be with you all, Ioh. 14. 17.*

4

4. The manifest accomplishment both of the promise and prayer, proveth, that the regenerate have the spirit of Christ in them: *Gal. 4. 6. And because ye are sonnes, God hath sent forth the spirit of his Sonne into your hearts, which cryeth Abba, Father.* Christs intercession is not a forcelesse prayer, but according to his promise he sends out the Spirit: which sending forth is not by change of place, but by manifesting his operation, in the gifts of illumination, faith, regeneration, heavenly life, sense and motion: and for the most part they are never more comforted, than when they are most afflicted, which argueth a spirituall and inward Comforter, whose joy the world cannot take away.

Use 1.

This puts beleevers in minde of their honourable and happy estate, who are become temples of

of the holy Ghost, who never comes but with a full horne and hand of blessing. The Centurion thought himselfe unworthy, that Christ in his base estate should come in his house: How much more unworthy are wee, that this *spirit of glory* should come into our hearts? See hereby what account is to be made of a poore Christian: let his outside be never so base, yet he is so glorious within as God himselfe delights to dwell in him: As we make much even of a wooden coffer that is filled with golde, and pearles, and precious things. And if wee make so much of a man that beares about him a reasonable soule, and because hee hath Gods image on him; how much more should we make of a Christian, because of Gods Spirit? What a shame is it to thinke highly of a man for land in the field, for oxen in his stall, for money in his chest, and not for graces, yea the spirit of God in his heart? what a heavy judgement hangs over them, who account these the very offscouring of the world: against whom the very Pagans and Heathens shall rise up in judgement, who whensoever they spoyled Christians, yet spared their Temples, because of the honour of God: but these destroy the temples of the holy Ghost, and God will destroy them:

1 Pet. 4. 14.

1 Cor. 3. 17.

Againe, this serves for the comfort of poore Christians. Art thou contemned? God hath more honoured thee than the world can disgrace thee. Art thou in prison? Behold thou hast the God of liberty with thee, yea in thee. Art thou

Use 2.

in

John 14. 16.

vse 3.

in banishment? What care where thou dwellest, while God dwells in thee? What comfort canst thou want while the Comforter dwells in thy heart? Doeſt thou feare falling away? Be not dismayed, the spirit of God in thy heart will never shift his dwelling; *He shall dwell with you for ever.* Christ commands his Disciples, where they finde intertainment, not to shift their host: much lesse will hee ever shift himselfe where once hee enters, but thy heart shall be as the *Temple* was called *Beth-gnolam, an house of eternity.*

Thirdly, let this teach Christians to looke to their hearts, that they may be pure and cleane for so pure a Spirit. The uncleane spirit delights in spirituall sluttishnesse; and many with the harlot provide their bed, and all things deckt for sinne and Satan: In one end he findes a gorge of drunkennesse, in another a wardrobe of pride, in another a stewes of uncleannesse; and there he inhabiteth and solaceth himselfe. But Gods spirit is most pure; and although he will dwell in a poore and homely house, yet it must be pure and cleanly. Let us therefore honour this guest with the best roome, and fit our hearts for him; let us wash this roome with teares, sweepe it with repentance, beautifie it with holinesse, perfume it with prayers, decke it with vertues, and hang it with sincerity: feare not to make it too pure, or holy, care not for the scoffes of precisenesse. When a great Embassadour is sent from a strange Country, what care is taken to provide him a fit house, and to decke it with fit stuffe beleeving so

so great a personage? Now the holy Spirit is sent as an Embassadour from the great God to thee: then prepare thy heart for him, sweepe out carnall desires and lusts, fill it with good cogitations, that it may yeeld him fit entertainment and contentment.

Lastly, this teacheth men to examine their sonneshippe by the presence of the Spirit with them: For as the presence of the soule discovereth it selfe by the life, so by the life of God and Christ is the presence of the Spirit discovered. Many men, while they trade in sinne, wallow in lusts, and become voluntaries to lusts, of swearing, railing, drinking, or any foule sinne, (under the reigne of which they are bondslaves) will yet stoutly pleade for themselves, Alas, we are flesh and blood, and what can we doe? But know (filly man) know, that *flesh and blood shall not inherit the kingdome of God*: thou must be more than flesh and blood, or thou art none of Gods: For, *If any man have not the spirit of Christ, the same is none of his*. Thou maist as well say, thou art no childe of God; For, *if yee be sonnes, hee sends his Spirit into your hearts, Gal. 4.6*. If of Christs body, you have Christs spirit: deny thy selfe a Christian, if sinne must reigne.

But to returne to the chiefe intent of this use, none we see can be assured he is the child of God, but by the presence of the Spirit. *Quest.* How shal I know that God hath given mee the spirit of adoption? *Ans.* This question is very necessary, though some thinke they cannot know their sonneship,

sonneship, others that they neede not, and so neglect it. For the possibility hereof: As hee that hath life in him, knoweth hee hath life, because he can stirre, feele, move, walke and goe, so here also. And as for the necessity of it, marke what the Apostle saith, 2 Cor. 13. 5. *Know yee not that Christ is in you, (namely by his Spirit) unlesse ye be reprobates?*

Signes of the
Spirits pre-
sence,

Now the markes of the Spirits dwelling with us are most of them inward, not discerned by outward sence, as the soule in the body is not scene, or felt, but discovered by the effects and operations.

1. Conviction.

The first is *Conviction*: Ioh. 16. 8. *When the Spirit shall come, hee will reprove the world of sinne.* And the Spirit of God rebukes sinne in us, by working in us, 1. sence, 2. sorrow for sinne, 3. an earnest desire of mercy, 4. a loathing and leaving of sinne: All which we may see in those converts, Acts 2. 37. when once the Spirit came, *They were pricked in their hearts, and said, Oh what shall we doe to be saved?*

2. Subjection.

The second is *Subjection*, for the Spirit dwells, that is, not onely abides, but rules and commands, and governes as the master of the house; and notwithstanding the presence of the flesh, still the Spirit hath the upper hand: therefore we must submit our selves to this great householder; here must be agreement in mindes and wills: for if an house be divided against it selfe it cannot stand. 2 Cor. 10. 5. The worke of the Spirit is, *to cast downe high things exalted against grace, and to bring every*

every thought into the obedience of Christ: by working selfe-deniall, and a willingnesse to undertake whatsoever the word suggests, and a constant delight in the law of God.

The third is *Direction*, *Ier. 31. 31.* the spirit of God writes the law in the hearts of beleivers, and so brings in a new light, and yet more, *Iohn 16. 13.* Hee shall leade you into all truth: hee saith not onely, *This is the way*, but *walke in it*, *Isa. 30. 21.* This note the Apostle give us, *Rom. 8. 14.* As many as are led by the Spirit of God, they are the sonnes of God: Implying, that we are as blinde men before conversion, and afterward as children, both having neede to be led.

3. Direction.

The fourth is *Sanctification*, and new creation: *1 Cor. 6. 11.* Now you are sanctified by the Spirit of our God: both enabling you by mortification to hate evill, and quickning you to love that which is good, which love is made manifest, by the fruits of the Spirit: Both are put together, *Gal. 5. 13.* Walke in the Spirit, and yee shall not fulfill the lusts of the flesh.

4. Sanctification.

Gal 5. 19.

The fifth is sound *Consolation*; for hee is the Comforter: 3 wayes. 1. Sealing up our adoption and salvation: *Rom. 8. 15, 16.* therefore called the Seale or Earnest confirming the whole bargaine. 2. Strengthening in temptation, and spirituall combate; for the spirit of God takes our part in the strife betweene the flesh and the spirit. 3. Comforting in affliction, by peace of conscience, and joy in the holy Ghost, which made the Martyrs invincible.

5. Consolation

The

6. Supplication.

The sixth is *Supplication*: for hee is called *the Spirit of supplication*, *Zech. 12. 10.* and *makes us cry Abba, Father*, *Gal. 4. 6.* Because, 1. hee makes us see our misery: 2. he gives us sound knowledge of the excellency of God, and his mercies, which maketh us fervent in prayer: 3. hee lets us see God appeased toward us in his Sonne: 4. he propounds the truth of God in his promise, who hath said, *hee will heare us*: and 5. the merit of Christs intercession, to whom the Father denieth nothing.

By these notes examine thy selfe.

So much for the first Doctrine: we come now to the second, which is, that,

Doct. 2.

The godly
must be care-
full not to
quench the
Spirit.

Those that have the spirit of God, must be carefull not to quench it. The Text implies, that in the best the Spirit is subject to be quenched, where it shines brightest; and in the meanest and poorest Christian of the weakest grace much more: a small sparke of fire is easily quenched, and will decay, if it be not blowne up and preserved: And the Apostle exhorteth all, *Heb. 12. 15.* *Let no man fall from the grace of God*: no man, rich nor poore in grace, high or low; no man, not the hypocrite, who shall fall from all grace, nor the sound Christian, who may fall from many degrees, and much comfort, but is preserved from falling by the feare of falling, and a care not to fall: for God susteines him inwardly by his preserving grace, and outwardly by the word preventing security. Therefore *Revel. 2. 25.* *That thou hast already*

already, holde fast till I come. And 1 Cor. 10. 12. Let him that thinketh hee standeth take heede lest hee fall. All which sheweth that the state of grace is *lubricus ad lapsum*, that is, slippery, and in danger of falling.

First, The Spirit comes not (wee say) with a wet finger, nor without labour and desire; he is not powred but upon thirsty grounds, nor obtained without much sorrow, mortification, and cleansing of the heart; he will not dwell in a sty, nor set up his Temple in the denne of a darke and deceitfull heart. Now when a man hath with such difficulty got the Spirit into his soule, shall he by quenching him lose his labour? suffer so many things in vaine? and suddenly cast downe, what hee hath beene so long a setting up? Shall he be so foolish as to begin in the spirit, and end in the flesh, Gal. 3. 3?

Secondly, The spirit of God with his graces, are the earnest of our salvation. 2 Cor. 5. 5. The pledge of our inheritance: Ephes. 1. 14. The chiefe witnesse with our spirits that wee are the children of God, Rom. 8. 16. By which we call God *Abba, Father*. Yea he is that *holy Spirit*, both in his nature, being the fountaine of holinesse, and in his effect, making us holy, By whom wee are sealed to the day of our redemption. This is a Metaphor taken from Merchants, who having bought some choyce commodities, doe seale them for their owne, to know them againe: So the Lord by his spirit sealeth his owne, both to distinguish them from others, and to set them apart as his owne; and also to make

Reason 1

2

The spirit of God is holy both in his nature and operation.

make their election firme and sure, by setting his owne scale and Image upon them. Shall we then quench this spirit, who alone preserveth our holinesse, peace, comfort, boldnesse with God, and assurance of our owne salvation.

3
To quench the
Spirit more
damnable than
to want him.

Thirdly, To quench the spirit is farre more damnable than to want him altogether: for this is Apostasie, than which nothing doth more provoke the vengeance of God against men. *Heb. 10. 26. If we sinne willingly after we have received the knowledge of the truth, there remaines no more sacrifice for sinne, but a fearefull expectation of judgement, &c.* And this the godly themselves can justifie, what torture they have in their soules, when they have in part quenched the spirit: As *David roared day and night, and his bones consumed, Psal. 32. 3, 4.* And *Peter went out and wept bitterly, Matth. 26. ult.* And such as now let no sorrow come neere them for their relapses, shall finde the more behinde.

4
No fall so wo-
full as to fall
from grace.

Fourthly, Of all falls, the fall from grace is most wofull: 1. In regard of the good things which are lost, even the most precious graces of faith, love, joy, hope, to which all earthly wealth is not comparable. 2. In regard of the losse and ruine of the soule, in such as quite fall away from grace received; which is the best thing a man hath: and *what recompence shall hee give for his lost soule?* For a man to fall with a milstone about his necke into the bottome of the sea, were an easier fall, (saith our Saviour) than thus to fall. 4. In regard of the wofull and miserable change in the soule of

of Gods owne childe, who but in part quencheth this blessed spirit: As appeareth in these instances.

Woefull changes in the soule of Gods childe who hath quenched the Spirit.

1. *Change.* Whereas the spirit of God was the soule, and life, and joy of the soule; now being quenched but in part, he withdrawes himselfe and his presence, yea the joy and comfort of his presence, that a man shall thinke him quite gone: and the joy which upheld the heart in all estates, shall now be so cleare gone as if it had never bin there. *David* found this change after his sinne: *Psal. 51. 10. Create in mee a cleane heart, O God, and renew a right Spirit within mee:* therefore in this sence the spirit was gone: Againe, *Restore mee to the joy of thy salvation;* therefore that also was gone.

2. *Change.* Instead of the power and efficacy of grace, all is in a wane, and goeth backward; the spirit of prayer ceaseth, the first love is fallen from; zeale decayes; watchfulnesse is remitted; conscience is cast asleepe; the ayde of the spirit greatly lost: which when *David* discerned, hee prayed thus: *Oh stablish mee with thy free Spirit:* verse 12.

3. *Change.* Gods children shall finde, that the spirit once quenched, in stead of the lively practise of piety formerly upheld, they are given over to their owne corruptions, to commit grosse sinnes, which even many civill men would not commit. What fearefull sinnes did *David* moyle himselfe in, when the spirit withdrew himselfe: the sinnes of adultery, carnall pollicy, and shifting out of one sinne into another, and falling from e-

vill to worse? How was *Peter* given up to lying, swearing, and forswearing for the time, that a Jew might have beene ashamed on him, notwithstanding all his former holinesse and gracious confession?

4. *Change.* Whereas the spirit being cherished, there was a continuall feast in the soule, and unspeakable glorious joy, now being in part quenched, hee brings a racke into the conscience of Gods childe, and that conscience which before excused and justified, now accuseth and terrifieth: the burden of which is so heavie, as all the mountaines of the world are light in comparison. These terrours of conscience were *the deepes, out of which David* (even hopelesse, and almost swallowed in the pit of despaire) *cryed to the Lord, Psal. 130.1.*

5. *Change.* Even the child of God quenching his spirit shall feeble the smart and shame of his sinne, which shall pursue him, and vex him, and hee shall know what it is to exasperate the spirit. *David's* childe shall dye, his daughter shall be deflowered, *Ammon* shall be slaine, his wives ravished by his owne sonne, himselfe driven out of his kingdome by *Absolom*: Oh miserable change by quenching the spirit.

Fifthly, Most men have the spirit of God, and some motions; but great is the difference betweene a godly man and an hypocrite: in the one they are quenched quite, in the other for the most part they are cherished, and at last perfected. As for example:

5
Motions of the
Spirit much
different in the
godly and hy-
pocrite.

First,

First, hypocrites have knowledge as well as the godly, but they quench it, and fight against it, therefore all good knowledge quite leaves them in the end: but the godly carry their knowledge to heaven with them: therefore the one is compared to the light of the Sunne, which lasteth all day, the other is like a flash of lightning, suddenly appearing, and suddenly vanishing.

Secondly, hypocrites may be grieved for sin, but it is onely and chiefly because of punishment, not because of offence; and they quench this griefe, not willing to torment themselves before the time: they runne into merry company and turne off sorrow, lest they should disquiet themselves too much with such melancholy: whereas the godly nourish godly sorrow, and never cease *sowing in teares*, till they *reape in joy*.

Thirdly, hypocrites pretend great love to God, but it is for his goodnesse to them, not his goodnesse in himselfe; for wages, not for service: but they utterly quench this love by the love of the world, or pleasure, or sinne, and being groundel on earthly things, when they faile it failes. If *Saul* love God for his Kingdome, when his kingdome failes, his love quaieth too: If *Judas* love Christ for an Apostles place, when that place will not holde him with further credit, hee will for gaine betray his Master. But the godly love him when he crosseth them, and if he kill them they will trust in him: much water cannot quench their love.

Cant. 8 7.

Fourthly, an hypocrite hath many good motions,

tions, the worst man living is not without some: *Balaam* hath good desires, but covetousnesse quen- cheth them: *Saul* acknowledgeth his sinne, and his sonne *David* to be better than himselfe, but it was a blaze in straw, suddenly quenched. But the godly, for the most part, goe from motions to resolutions, and so to practise, many practises grow to habits, and so to perseveraunce.

Use 1.

Meanes of
quenching
the Spirit.

1. When we let
grace die of it
selfe: As 1,

Well, is it so? Such as have any assurance that the spirit is in them, must have a speciall watch that they quench him not: Then let Christians carefully avoid the meanes of quenching the spi- rit. *Quest.* Which be they? *Answ.* Three es- pecially.

I. Fire is quenched, when it is suffered to die of it selfe: so is the fire of grace quenched, 1. whe we use not our graces, but let them be idle, nei- ther by them procuring glory to God, nor good to men: As iron, let it be as bright as christall, cast it by in a corner, and not use it, it will grow rusty, and unprofitable; even so will grace. And the drowfie Christian, though indued with good graces, if he waxe idle, his heart shall be like *Salomons* field of the sluggard, all *overgrowne with mosse and weedes*, which choake the good seede. The health of the body is preserved by exercise, so is the health of the soule by the exercise of grace; the moth frets the finest garment, when it is not worne, standing water is sooner frozen than the running streame. Secondly, as fire dieth of it selfe, when wee prepare not or adde not fir matter for the fewell and feede of it: so suffer we

wee our graces to decay, when wee neglect such meanes as God hath set apart for the strengthening and confirming of grace: the case being with the soule as with the body, which is in a continuall decay, and needes daily repast, or else it dies. If a man forbear his ordinary meales, the naturall heate will decay, and vigour, and health, and life, and all: so will the Christian, if hee neglect the word, the Sacraments, meditation, prayer, watchfulnesse, and the like. Thirdly, as fire must needes die of it selfe, when we take away the fuel by which it should be nourished, so is it in the matter of grace: looke into the places where the word hath beene powerfully preached, but is now removed, and see if good things begun be not quite overthrowne, and if ordinarily, and for the general such people be not more profane than any other. Many thinke they can walke many dayes without the strength of a Sermon: But it was a miracle, that *Moses* fasted forty dayes and forty nights; and let *Moses* be away but a few dayes, he shall surely finde a Calse made. Marke them that absent themselves from the assemblies of Gods people, whether they doe not wither or no, and fall by little and little into flat Atheisme. If thou keepe not thy watch in the Temple, if thou look not to the holy lights and fire, morning and evening, how will the Spirit be kept? will thy graces in so great security be still lively? While *Thomas* was absent from the company of the Apostles, did hee not lose that manifestation of Christ, which might have strengthened his

weake and tottering faith? and not so onely, but grew hee not into a peevish infidelity, that hee would not beleve but upon his owne carnall conditions?

2. When grace is violently smothered.

1. By our owne finnes.

I

Gal. 5. 17.

A burning as
guish heate
cates out na-
turall.

2

II. Another meanes of quenching the Spirit, that is to be avoided, is, when the fire of grace is violently smothered by the contrary. Sinne is as water to quench the grace of God, both our owne, and those of others.

For our owne finnes. First, our finnes of nature doe choake grace; for our naturall corruption (which the Apostle calls *flesh*) *doth ever lust against the Spirit*: and by reason of this there is never a grace of God in us, but it conflicteth, and is conflicted by the contrary extreames, the feare of God, with distrust and presumption; faith with naturall infidelity, and so the rest. Now therefore our naturall corruption must be daily wasted, and mastered, else will it be with us, as a man that rowes against the streame, if hee leave never so little, he is driven twice as farre backe as ever he was. Secondly, finnes in our affections doe marvelously quench the Spirit, as the Apostle saith, that *Anger gives advantage to the Divell*, Eph. 4. 26, 27. *Saul* had many good motions, but cherishing his anger against *David*, hee lost the spirit of God, and was haunted with an evill spirit; not onely a melancholicke humour, (as some thinke) but even an evill Angel. So for voluptuousnesse, a lust which while *Herod* cherished, hee lost all his gifts: And covetousnesse in *Judas*, lost all his gifts together with himselfe. The light of the

the Sunne puts out the light of the fire: and the love of the world puts out the love of God. So for carnall feare, the feare of men, of danger, of losse, &c. it quencheth thousands of good motions, insomuch as men neither by day, nor yet by night dare come to Christ, but content themselves to be as the cake halfe baked on the hearth, not warmed through. Thirdly, sinnes in our speeches, corrupt communication; vile speeches doe banish and vex the Spirit: *Eph. 4. 30, 31. Let no speech that is corrupt proceede out of your mouthes*, and then it followes, *Grieve not that holy Spirit of God*. Therefore we must keepe our mouth with *bit and bridle*, and see that our words issue from the spirit of grace, and minister grace to the hearers. Fourthly, sinnes in action doe quench the Spirit exceedingly: how did *David* after his sinnes of adultery and murther lose the feeling of the Spirit? for sinne blindeth the minde, hardeneth the heart, and leaveth a blot behinde it.

Now among all actuall sins, some there bee which more violently quench the spirit than other: as 1. Sinnes that are studied and meditated: which is not a slipping into sinne, but as a pitching of a mans selfe into the sea. A woe is denounced on them that *devise wickednesse on their beds, and in the morning practise it. Absolom* for two yeares together plotted his brothers death, and at last compassed it. How can this but extremely quench the spirit, whose motions all the while are resisted? 2. Sinnes repeated, doubled, and traded in; which argues greedinesse and de-

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Psal. 39.1.

4.

Three sorts of actuall sinnes more violently quench the Spirit.

1.

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light in sinne, when men live in an evill course, purposely and constantly. These are as the complicated diseases, seldome cured. How often doe wee see ordinary drunkards, quarrellers, riotous persons left by God and his spirit, and now ruled by the Divell, and commanded by him to outrages against their owne and other mens lives?

3. Sinnes against *conscience*, when Gods word stands as an armed man in the conscience, yet for all that the wretched sinner resists the lowd call of Gods word ringing in his owne conscience. This is an opposing and a resisting of the spirit, joyned with a wilfulnesse and obstinacy in sinne, notwithstanding all calls to the contrary: these sinnes thrust downe the regiment of the spirit, and therefore *David* prayeth against them, *Psal. 19. 13. Keepe thy servant from presumptuous sinnes, that they prevaile not over mee.*

2. By others sinnes.

So much of our owne sins. The sins of others also are a great meanes to quench the spirit of God. How doth profane company dead the spirit, as *Peter* in the high Priests hall! *Salomon* fell by the company of outlandish wives, and shall we looke to stand where he fell? The *Israelites* hated the *Egyptians*, and yet through conversing with them learned their manners. Besides, when wee thrust our selves into evill company, we ordinarily say nothing at all, or nothing but what is pleasing unto them; & by both these means the spirit is grieved and quenched. But especially if they be the sinnes of superiours, sinnes of Magistrates, they suddenly infect and fall upon the inferiours;

as sudden raines fall off the hills into the valleyes, and stand there. But especially finnes of Ministers, by preaching seldome, coldly or maliciously; mens greene wood will not burne without better blowing. As also when their lives are scandalous, what will fire in preaching doe, when a man carries water in his life, and is noted with pride, covetousnesse, contention, drunkennesse, or any such foule lusts?

III. A speciall meanes of quenching the spirit, which is to be avoyded, is, *To grieve the holy Spirit of God, Eph. 4. 30.* Now he is grieved foure wayes: 1. By not preparing, or not preserving our hearts as sweete and holy Temples for him; if we doe not wash, trimme, and perfume our houses, and sweepe out every distastfull thing, and beautifie them in most seemely manner, for so honourable a personage. If an honourable or noble person should vouchsafe to come to a meane mans house, and finde the house sluttish and nasty, annoyed with filthy smells, and every way unprovided, hee would be sorry hee came into such a noysome place, and begin to thinke of departure. So if the holy Spirit of God finde our hearts a sinke full of corrupt thoughts, our speeches as noysome and filthy smells, our actions foule and polluted, he is sore grieved, and will not stay. 2. By shutting up and hardening the heart against the word and workes of God. *Psal. 95. 10. Forty yeares long was I vexed in the wilderness,* while they hearkened not to my voyce, nor regarded my wonders. *Acts 7. 51. Yee stiffe-*

necked

3.

When the Spirit is grieved.

I

2

Non solum quod ad internam operationem Spiritus efficacem, sed et quod externum Prophetarum ministerium. vs. vs. seq.

3.

necked and uncircumcised of heart, yee have alwayes resisted the holy Ghost, even as your fathers. 3. By not following and fostering his motions: who would not be grieved to see his counsell despised? nay the contrary counsell of Satan himselfe, tending to destruction, to be preferred and wilfully undertaken? How this drives away the spirit, see *Prov. 1. 30.* *They would none of my counsell, therefore they shall eate of the fruite of their owne way.*

4

4. By dishonouring him in his owne Temple: can a man indure to be wronged in his owne house? But so is he, when we give way to lusts, when we follow the sway of corruption, the fashions of the world, and forget the guest that is within, and ought principally to be pleased. Also when wee turne his gifts against himselfe, our knowledge to puffe us up, our wisdom to earthlinesse, our zeale against zeale, the word to maintaine our sinne, the sacraments to feede our hypocrisie, and the whole grace of God into wantonnesse.

Use 2.

To observe
what gifts of
the Spirit wee
have received.

Reasons.

1

2

Againe, if we must not quench the spirit, then must we observe and carefully mark, not only the presence, but the worke of the spirit, and be able to judge whether he be quenched or no: Therefore here I say to every one as Saint Paul said to Timothy, *1 Tim. 4. 14.* *Neglect not the gift that is given thee.* And this observation is of great use: 1. Highly to esteeme the gifts and graces of Gods spirit, and keepe them the more carefully. 2. To be so much the more thankfull for them, seeing they are so freely conferred upon us, as David, *Psal.*

Psal. 116. 12. Oh what shall I render to the Lord for all his benefits towards mee! 3. To binde us to the more care in dispensing them: for the greater our receit is, the greater is our Lords expectation. *1 Pet. 4. 10. Let every man as he hath received a gift, minister the same to others as a good steward of the manifold graces of God.* 4. To enable us to make up our accounts, according to the number and measure of our gifts: *Math. 25. 24.* the master observes the number of talents, and the servant that received tenne talents, must bring in according to tenne.

3

4

Quest. How shall I know if the Spirit be quenched, or no?

Answ. By the application of this observation, thou shalt see whether thou art gone forward or backward, whether thou hast quenched or cherished the Spirit. This examination shall be reduced to five particular heads: in respect of 1. Graces, 2. Good motions, 3. Good duties, 4. Sinne, and 5. the Spirits worke on thy affections.

Rules of tryall
whether the
Spirit be quen-
ched.

First, examine thy selfe in graces received, both for number and measure.

1. In respect of
grace.

For number.

1. If the Spirit in respect of the *number* of graces be quenched, try thus: If a man make no conscience of some points of doctrine or practise, which heretofore he hath made conscience of, as swearing, usurie, lying, gaming, family-duties, and the like; now the Spirit is quenched: hee is like a man, who being in decay, for matters of the world, doth cast off some of his traine. So also, when a man is not able to feede his understand-
ding

ding and practise, as one ignorant about what he may imploy his head and hands. A tree being in decay withers first at toppe, because it cannot send sappe so farre from home: so is the life of grace knowne to be in decay, if it feede not all the parts of the Christian course. Or to use our owne Metaphor: As an aged man appears by his head, his white haire shew a decay of naturall heate and moysture: so a Christians falling from right understanding, judgement and practise, is as white haire, and argues a decay of spirituall heate and vigour.

For preservatives in this case, first consider, that God expects the number of talents committed unto us. Secondly, why should wee be like the brute beast, which wants the art of numbering? why should wee be as the silly bird, that layeth twenty egges, yet take away all but two, she is as well and as painfull for them as for all, and all because she wants numbring? How can a Christian be so simple as to please himselfe as much with few graces as with many?

For measure.

2. In regard of the *measure* of graces, try thus: If a man waver and stagger in that wherein hee hath beene constant; still he hath some faith, some zeale, some patience, diligence, and other graces; but he wants that measure which sometimes he had: now though he have an under measure in all, yet hath he quenched the spirit: Even as an olde man is knowne to be decayed, because, though hee have his whole number of parts that ever he had, yet he hath them not in that measure

of

of vigour, as formerly hee had them.

For preservatives against this decay, first consider, that the Church of *Ephesus* is blamed for *falling from her first love*, that degree of carefulnes which once she had, *Rev. 2. 4.* Secondly, consider that we are commanded in the Scripture, to *adde grace to grace*, as dayes are added to our lives, *2 Pet. 1. 5, 6.* yea in respect of the measure and strength of grace: *2 Tim. 2. 1.* Thirdly, this is remarkable, that those, whose hearts have once beene heated with the fire of Gods spirit, and afterwards have abated, doe grow more frozen in iniquity than any other; as water once hot is afterward most colde, and freezeth hardest.

Secondly, examine thy selfe in regard of *good motions*: If these be lessened, the spirit is quenched. As for example, when thou hast beene moved to heare the word, and hast neglected it for some vaine pleasure, or some small profit; or sometime thou hast a motion to leave thy swearing, cursing, lying, usurie, gaming, &c. Gods spirit did knocke at the doore of thy heart, but thou didst shut the doore against him, and keptst out that heate which hee would have put into thee; this is to quench the spirit. Take heede lest failing thus in so necessary duties, thou faile of the meanes whereby thou shouldest rise: *Repent and doe the first workes, or else I will come unto thee quickly, (saith the Lord) and remove thy Candlestick out of his place, Rev. 2. 5.* And againe, *Matth. 21. 43.* *I say unto you, the Kingdome of God shall be taken from you, and given to a nation that will bring forth the fruites thereof.*

2. In regard of good motions.

Thirdly,

3. In respect of
good duties.

1.

Rom. 9.

2.

3.

4.

Thirdly, examine thy selfe in regard of *good duties*: after this manner. 1. If in stead of fervency in prayer thou findest thy prayer colde, dead, remisse, formall, interrupted with idle and wandering thoughts; now the spirit is quenched, who makes us cry, and stirres up *groanes which are unutterable*. 2. If once comming to the word thou wast wont to finde it sweete, and a word of life unto thee; but now thou comest with an impenitent heart, a slumbering and a sleepy conscience; oh, certainly the spirit is now quenched, who is never so sweete and cheerefull as in the word: for he thawes the benumbed heart, and makes it *burne by opening the Scripture*. A man in a swone, if rubbing and *Aqua vita* fetch him not againe, his soule is gone: the same is thy case, if the spirit of God do not revive and quicken thee. 3. In keeping the Lords Sabboths, if sometimes thou couldest account the thy delight, & the most comfortable day of the week; but now thou formally passest them over; not altogether hardened, but with colde and heaviemotions, in confessing sinne, in petition, in thanksgiving: if thou be slow of heart to beleieve, heare and meditate in the word; by this know, that the spirit is quenched in thee, who worketh joy and sweetnesse in the heart, while it is in the presence of God, and societies of the Saints. 4. If after the performing of good duties thou hast sometimes found cheerefulness, strength, and good assurance; thy selfe refreshed by them, and better disposed: but now thou findest in thee loathing, or discontentment,

no

no strength, or small comfort, know for a certaine that the spirit is quenched; some sinne or other is as a cloud hindering the beames of his sweete grace and comfort from thee: *Psal. 77.*

2, 3. I sought the Lord yet my sore ranne, and ceased not, my soule refused comfort, I did thinke upon God and was troubled, I prayed, and my Spirit was full of anguish: Verse 7. Will hee absent himselfe for ever? and will he be favourable no more? Consider here what a dead carkasse is without the soule, and so is all our service without the spirit.

Fourthly, examine thy selfe in respect of sinne, thus: 1. If some sinne which was of great burden and weight in thy estimation, doe now seeme lesse, and lesse dangerous; if sometimes thou couldst not be comforted in the sence of sinne, and the same sinne now move thee nothing at all; thou couldst not abide cursed speaking in others, now thou fallest to it thy selfe; thou couldst not away with idle and gracelesse companions, now thou canst: now hast thou quenched the spirit. 2. If thou be apt to rush into sinne once conquered, thy strength is abated. 3. If thou be unwilling to heare any of thy finnes reprov'd, the spirit is quenched, because *he rebuketh sinne*. 4. If the word and rodde preserve thee not from sinne, the spirit is not present in thee. 5. If after sinne committed thou dost not more hate it and sorrow for it, than before thou lovedst it, and rejoycedst in it; if thou hast not a more constant care to avoid sinne than before, yea if thou hast not a greater zeale in doing good; know for a certaine, that some sinne

∴ In respect of sinne.

5. In respect of
the worke of
Gods Spirit on
thy affections.

sinne in thee or other is as water cast upon the spirit.

Fifthly, and lastly, examine thy selfe concerning *the worke of Gods Spirit* on thy affections, thus: If thy love of heavenly things be abated, or be more to earth than to heaven; if thy joy be troubled; if thy conscience be perplexed with accusations: if there be in thee an excessive feare of death, or the like: certainly the spirit is now quenched, looke well unto it. *Object.* Alas! I have found my affections more fiery than now they be, I have had a great measure of zeale for God, much indignation against sinne, fervent affection in Gods service, joy in God, comfort in my selfe, and in good duties; but now it is not so with me, I could never attaine the like affections as at first: what may I thinke of my selfe?

Answ. We must wisely distinguish of the *diffusing* of grace, from the *decaying* of it. In earthly marriage, love will be more vehement at first, because lesse diffused, but afterward is rather more extended than languishing: so it is in the heate of grace. But how may I know it? thus: 1. If thou be displeased that thou canst not get thy heart to the highest pitch of delight in grace. 2. If thou still hungrést after grace, and a further measure, as one that hath tasted hony desireth more: so having tasted of the spirit, doest earnestly desire a greater measure of it. 3. Stickest thou to the meanes, in publicke and in private, and wilt not be driven off, still lying at the Poole where the spirit mooveth? then discourage not thy selfe,

selfe, but goe on comfortably, this small affection toward the Lord, and his grace, be it but as a graine of mustard seed, it shall outgrow all choke weedes, and master and kill whatsoever affections would overtop it. So much for the second use.

Thirdly, seeing negative precepts include the affirmative, every Christian must hence be stirred up, to *stirre up the gift of God* that is in him, and not suffer it to decay: 2 *Tim.* 1. 6. A fit lesson even for *Timothy* himselfe. For first, the Spirit is ever working something in Gods children worthy the stirring up: he is no where idle, but still beautifying & perfecting his own dwelling. 2. Every Christian hath some graces to stirre up; else were there no difference betweene him and a naturall man who wants the Spirit. 3. No Christian hath any grace so perfect but it needes stirring up: where growth is there is no perfection. 4. Without stirring the fire dies, & so the Spirit; for which cause the Apostle useth the word *ἀναζωοποιῶ*, *blow up*.

Quest. What meanes may wee use to blow up the Spirit?

Ans. 1. The word of God in the publicke and private use of it. First, the preaching of the word, as it begets, so it nourisheth grace: The Ministry is instituted, and gifts given to men, not onely to lay to foundation of our happinesse, but to build us up till we *meet together in a perfect body*, *Ephes.* 4. 11, 12, 13. Naturall food strengthens the body by the daily use of it, & spiritual food strengthens the soule by the continuall use of it. Those that say they know as much as they neede, or as much as the Preacher can tell the; never truly saw
D their

Vse 3.

Motives to stir
up the Spirit of
God.

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4.

Means to blow
up the Spirit, 7.

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their great weaknesse: for let any good conscience lay, if it neede not the word continually. *David*, a man of singular grace, yet lay fouly in his sinnes till *Nathan* came and stirred him, saying, *Thou art the man*. Despise Prophecy, and quench the Spirit; where vision faileth, grace perisheth.

Secondly, the word must be privately read and conversed in, for such is the excellency and power of it, that it transformes the minde conversant in it unto it selfe, and to be affected as the pen-men were, holily and graciously. Besides, it begets and furthers sound judgement; whereas others erre, not knowing the Scriptures: and it stirres up good affections and gracious desires. Againe, the word must be meditated on in private, without which, hearing and reading are to little purpose. *Psal. 1. 1. Blessed is the man that meditates in the law of the Lord continually*. And here is mutuall helpe; for, hearing and reading doe feede meditation, and meditation doth fasten them: Why else hath God given man a reasonable soule, but to meditate upon his word and workes? Or why else hath he set apart a whole day in seaven, especially for meditation, if it were not a notable meanes to excite grace? Or why else did our Lord take all occasions from the workes of God, to teach and instruct us, but for our example, that we should tread in his holy steppes?

We see the first meanes.

2.

2. The Sacraments were instituted to strengthen our faith, which in it selfe is weake, and to keepe

keepe in continuall memory the covenant betweene God and us, with the meanes thereof: yea the very preparation to them includeth a speciall meanes of stirring up our graces, of repentance, of renewing our faith, of obedience, thankfulness, and all the meanes of growth in the covenant. And much more strength doth a good heart finde in the celebration of them. Therefore to forbear them of contempt, argues no member of Christ: and of negligence to forbear is to cast ones selfe into the judgement of God.

3. Prayer sets all graces on worke: as faith in Gods promises, charity toward our brethren, hope which looks for the performance of that we pray for; humility in confession of sinnes, and sense of wants; thankfulness for supplies, and leave to pray: and by exercise in prayer wee get the spirit of prayer: *Luke 11. 13. Our Father will not deny his Spirit to them that aske him.*

4. Company, or commerce with the godly, doth exceedingly sharpen our graces. One candle lights another, and one sticke of fire kindles another. A lesser sticke may kindle a billet: so the strongest Christian may receive furtherance from the weakest. *Paul* himselfe might be comforted by the *Romanes*, chap. 1. 12. And when *Silas* came, *Paul* burned in the Spirit. But how can one coale alone by it selfe keepe it selfe glowing? Yea evill men have become better for good mens company: *Saul* himselfe among the Prophets will prophesie. And shall the wicked in their companies abet and further one another in evill, and shall not good men in good?

5
Motions of the
Spirit to be ob-
served.

5. Observe the first motions of Gods Spirit, and the ayme of God in his wayes with us, and follow them. For the first the prodigall sonne is a good example: he had a motion and good inspiration, he remembred the estate that he was in, and the estate that he had beene in, and the estate of his fathers house; and in no case suffers this motion to die, but followes it, surely I will starve here no longer, but resolves to goe to his father and goes. Many kill good motions in the rise of them: many follow them to purposes and resolutions, but there they die; few follow them to practise. So in Gods wayes with our selves: If he make our estates prosperous, and advance us in the world above others, what is his ayme but that we should be eminent instruments of his glory? Many purpose when they come into great places of Magistracy, or any preferment, to doe much good every way, but they suffer this purpose to die, and never follow their resolution unto execution. So what is the ayme of God in crosses and tryalls, but to excite and exercise our graces? which while we suffer to lie still, God takes us in hand, and mooves us, and shakes us by the north winde of afflictions to blow our ashes and dust from us. Therefore in every trouble let us follow this ayme of God, and make account that every of them is the Lords bellows to blow up our graces: so shall our afflictions, yea our finnes themselves bee as the smithes water on coales to heate us the more.

6.

6. Let us exercise diligently our generall calling

ling of Christians. In our selves let us practise piety, and keepe on worke the grace received; for the Lord recompenceth the practise of grace with the increase of grace: No man used his talent but with gaine. And to others let us exercise friendly admonition, exhortation, reprehension, and loving chastisement of such as are under our charge. For first, every Christian is a debter to every one, and all gifts are given for the body. Secondly, the nature of grace is as fire, which will fasten and kindle where ever it can find matter. Thirdly, the recompence shall be much increase, as the meale in the barrell, and the oyle in the cruse, the more spent the more increased. The *speciall calling* also feedes all graces, and calls for the practise of them, as of piety, and justice, patience, and charity, and the rest; yea is indeed a schoole of all vertues.

7. Propound wee still to our selves an higher pitch, and a further degree of grace than as yet we have attained, consider how farre wee are short of perfection. Thus did *Paul* stirre up himselfe, *Phil. 3. 13. I forget those things which are behinde, and reach forth to those things which are before, &c.* Men are never rich enough (they think) have never money enough, so long as any are before them, this makes them bestirre themselves to gather still: But a little grace is enough, yea a small measure is thought excesse and too much. The *Pharisey* lookes to such as in his conceit are behinde him, and then hee is not such a one, or such a one. But we must set before us the best ex-

amples; and to imitate the best things in the best men: and not onely men, but the Apostle propounds to the Church the example of Christ that unerring pattern: *Heb. 12. 2.*

Motives.

1

Now to stirre us up both to avoid the meanes of quenching the Spirit, and to use the meanes of quickning the Spirit, 1. Let us consider, that we must be countable for all our graces, and all the meanes of grace: our Master is an hard man, and in the day of account will not call onely for his owne, but for the whole tale and number: and the evill servant, that brought the owne talent, but not the number, was condemned. Therefore

2

neglect no meanes of well-doing. 2. Cherish the Spirit and his graces for the blessings hee brings with him, even all the fruites of the Spirit, illumination, consolation, holinesse, happinesse. If while the Arke was in *Obed-Edoms* house, he was blessed for it, which was but a signe of Gods presence; how much more blessed shall that heart be, that entertaines himselfe? Cheare the Spirit in thy heart, and he will cheare thee. 3. Who-

3

soever will vex the Spirit, the Spirit will vex him. If the hypocrite quench him, and grieve him, he utterly departs and leaves, and gives over that party unto death. *1 Sam. 16. 14. The good Spirit went, and the evill Spirit came upon Saul; and the Divellentred into Iudas.* Of them that by Apostasie so farre provoke the Lord, it is most true, *Their latter end is worse than their beginning:* better for them they had beene heathens, yea dogges; better for them that the Spirit had never given them

them the least common grace, better they had never knowne the way of truth and righteousness, 2 Pet. 2. 20. And if the godly quench him by security, or any sinne, hee will hide himselfe till they know what they have done. *Object.* What matter? he will come againe if I be Gods: no great harme if he goe for a while. *Answ.* 1. Thou maist deceive thy selfe in thy reckoning, and thinke he dwells in thee as one of the elect, when he is in thee but in some common graces: and then he goes quite away at length, and never comes any more: And likely it is, that thou art such an one, in whom this deceit discovers it selfe, who canst be content he absent himselfe: when as *David* prayed, *Lord, take not thy holy Spirit from mee, Psal. 51. 11.* 2. Suppose he will come againe to thee that art the Lords, yet hee will not come againe so freely, but thou shalt know to thy cost what thou hadst, and what thou hast lost; and shalt shed teares, and sigh, and cry, and learne how to prise him before he come againe: See *Cant. 5. 2. 6.* 3. Perhaps hee will neuer come with that abundant blessing as hee did before, and thou shalt never attaine thy first love, thy first joy, and the comfort thou once hadst; yea thou maist passe all thy daies in griefe to see how much thou wantest of thy selfe, and to consider of thy decayes. Therefore deceive not thy selfe, watch thy heart to receive and entertaine the good Spirit whilest thou hast him, lest he depart in displeasure; and thou be left to lament thy losse.



VERSE 20.

Despise not Prophecie.

TH^E Coherence of these words with the former is this: The Spirit of God and his graces are continued and cherished in the hearts of beleevers by the meanes of *Prophecy*; therefore if you would not have the Spirit quenched, you must *not despise Prophecy*.

To finde out the meaning hereof consider these two things :

1. What *Prophecy* is.
2. What it is *Not to despise it*.

Prophecy what

I. *Prophecy* in Scripture is used both in a *strict* and in a *large* sense. In a *strict* sense it is used for prediction or foretelling of things to come: of *προφηταια*, to foretell. So those holy penne-men of Scripture are called *Prophets*, 2 Pet. 1. 10. And *Philips foure daughters*, *Prophetesses*: Acts 21. 9. In a *large* sense *Prophecy* is taken for the interpretation of the word of God, and the holy Scriptures.

tures. And this is a gift of the holy Spirit, enabling men to expound Prophecies concerning Christ, and to interpret, and apply the writings of the Prophets and Apostles. Thus the word is taken, *Rom. 12. 6. Having Prophecy let us Prophecy according to the analogy of faith.* And *Ephes. 4. 11. Christ ascending into heaven, gave some to be Prophets*: speaking of Evangelicall Ministers.

This latter Prophecy, being here meant, hath two parts, preaching and prayer: for every Prophet is partly the voice of God to the people; and partly the peoples voice unto God: God said of *Abraham, Gen. 20. 7. Give the man his wife againe, and hee will pray for thee; for hee is a Prophet.* And both of them are joynd together, *1 Cor. 11. 4.* Both these parts of Prophecy are here meant, especially the former, which hath two parts: first, *teaching*, which stands in right interpreting of Scripture, giving the right sense, raising sound doctrines, and beating downe contrary errors. Secondly, *exhorting*, which is the applying of doctrines to the use of edification and consolation. These were distinguished in the primitive Church into severall offices, of Doctors and Pastors, because of the abundant gifts then given, and the indistinct multitude of beleevers, not brought into distinct congregations: but now for the most part they are confounded into one. For the prooffe of these parts of Prophecy see, *1 Cor. 14. 3. He that prophesieth, speaketh to men, for edification, for exhortation and consolation.*

II. *To despise*, is not onely openly to contemne preaching,

Parts of Prophecy.

Donum Prophetie duplex.

1. Quod studio & meditatione paratum est.

2. Quod gratia extraordinaria spiritus aliquibus donatum est

preaching and publike prayers, but lightly to regard, or carelesly to heare the word: for the word *ἐξουιά* properly signifies basely to account of a thing, and esteeme it nothing worth, and of no reckoning; which indeede is all one with despising it. And the Apostle intendeth when he saith (*Despise not*) that they should not onely not loath and contemne the word, but honour it, highly esteeme it, heartily love it, yea sincerely follow it. So the children are said to despise the counsell of their parents, when they doe not follow it. For thus the phrase (*Not to despise*) is used in Scripture: *Psal. 51. 17. A broken and a contrite heart, O Lord, thou wilt not despise*, that is, highly esteeme, value at a high prise and rate: In such speeches (by a *meiosis*) lesse being spoken than meant.

Doct.

Every powerfull Ministry must be conscionably embraced.

Christian men and women must not onely not despise, but conscionably embrace the preaching and ministry of the word. *1 Cor. 14. 1. 3. Above all other speciall gifts desire and esteeme Prophecyng. Prov. 8. 32, 33. Heare instruction, and be wise, refuse it not: Blessed is the man that heareth me, watching daily at my gates, and giving attendance at the posts of my doores.*

Reason 1

One reason hereof is in the Text: By faithfull preaching, the Spirit, and his graces, and motions are quickned and cherished, as by it they are begun and continued. 1. The Ministry is the chariot of the Spirit, whereby he rides gloriously into the hearts of the elect. *Acts 10. 44. While Peter spake, the holy Ghost fell upon them which heard his*

his words. 2. Prophecy is that which inciteth and provoketh us in our dulnesse, and quickens us to the faithfull imployment of such gifts as are given us by the Spirit. *Eccles. 12. 11. The words of the wise are like goades, and nailes, fastened by the masters of assemblies:* As goades, to pricke us forward when wee grow dull and sloathfull in the practise of piety and vertue; and as nailes, to fasten us to the sound love and obedience of the truth, when we grow either wavering, weake, or weary; for so the Apostles by preaching confirmed the Disciples at *Antioch, Acts 14. 22.* So *Jeremy* calls the word of the Lord a fire shut up in his bones, which warmes and heates our colde and frozen hearts, and quickens our graces; as the two Disciples, whose hearts glowed in them while Christ opened to them the Scriptures. 3. Prophecy is powerfull for *Edification* in the knowledge of God and Iesus Christ, in faith, in godlinesse, love, zeale, repentance, newnesse of life, and all the heavenly vertues. For *Exhortation*, which containes admonition and reprehension; both which are speciall good meanes to awake and quicken us, when coldnesse and carelesnesse creepe on us. And for *Consolation*, for seeing it is the portion of the Saints, by many tribulations to enter into the Kingdome, they have great and continuall neede of matter of comfort and strength, the which being onely to be had from the conduits of comfort in the Scriptures, and from the gracious promises contained therein; what a forcible argument is this to make us highly esteeme, and joyfully embrace

Luke 24 32.

Acts 14. 22.

Reas. 2.

brace so gracious a meanes, not onely of instruction, but of strong consolation !

2. The gift of Prophecy and faithfull preaching is that precious gift which our Lord Iesus, when he left the world, bestowed on his Church, *Eph. 4. 11. For the gathering together of the Saints, for the worke of the Ministry, for the building up of the body of Christ.* Now with what safety can any man despise so great a gift of so deare a friend, which hee was so carefull at his last departure to commend to his friends; to so gracious a purpose and end, as to gather them from under the wrath of God, and from the dispersed and lost estate of the world? whereas without vision or prophecy people are lost, or (as the word is) naked, exposed to Gods wrath and their owne perdition: *Prov. 29. 18.*

Acts 10. 3.

Nay more; the Lord in this one gift offers a whole mint of mercy to be divided among beleevers. He offers us *life* of grace in it; and therefore it is called *the word of life*: and *the word of grace*, *Ioh. 6. 33. the word that I speake unto you is spirit and life.* He offers us *light* of grace and glory, without the shine of which glorious light of the Gospell, men sit in darkenesse and shadow of death; having their understanding darkned, and strangers to the life of God through the ignorance that is in them. Hee offers by it *grace* and *peace*, with himselfe, and in our owne consciences, and therefore it is called a *Ministry of reconciliation*, and *the Gospell of peace*, whereby God through us beseecheth men to be reconciled: *2 Cor. 5. 19.* He offereth

Acts 10. 36.

fereth us *faith* by this gift of Prophecy, this being the ordinary meanes by which we attaine that precious gift of gifts: *Rom. 10. 17. Without hearing, no faith. Rom. 10. 8. The word of faith which wee preach.* Lastly, he offereth us by it, *the end of our faith, even the salvation of our soules, 1 Pet. 1. 9.* and therefore it is called *a word of salvation, Acts 13. 26.* Now what great and unspeakable wickednesse were it to despise so great salvation, to despise the word of life, of grace, of light, of peace, of faith, and the end of it which is salvation? for it is the ingrafted word, able to save soules: *Iam. 1. 21.*

3. Manifold is the evill that overtakes a despi-
ser of Prophecy: 1. He is destitute of the Spirit, who hath no being, no delight to be there; as the connexion of the precepts witnesseth. 2. Prophecy being neglected, piety is lost, and men prove profane persons: this was a brand of *Esaus* profaness, that hee cared more for a meales meate, than he did for the blessing, *Heb. 12. 16.* 3. Despise thou prophecy, thy prayer shall be despised, and all thy service is abominable: *Prov. 28. 9.* and chap. 1. 28. *Because I have cryed (saith the Lord) and yee would not heare, yee shall cry and not be heard.* 4. It ties and fastens sinne on men, yea and heapes up judgement; for first, it nourisheth ignorance, a maine supporter of Satans kingdome: secondly, it resisteth faith, by refusing the onely and ordinary meanes of it: thirdly, it barreth out repentance, because this is the meanes of our regeneration, and change of heart and life: fourthly, it makes

Reas. 3.

makes sinne farre more sinfull, because here is a refusall of mercy and grace offered by prophecy: *Ioh. 15. 22* If I had not come and spoken, they had not sinned; but now they have no cloake for their sinne. Fifthly, the refusall of prophecy provoketh the Lord to give up men to vile affections, to worke all uncleannesse with greedinesse, because they received not the love of the truth, that they might be saved, *2 Thess. 2. 10*. Lastly, it tyes on judgement as fast as sinne, and wraps the despiser in the curse of God: *Heb. 2. 3*. How shall we escape, if we neglect, (much more) despise so great salvation. Consider the threatnings, *Acts 13. 41*. Beholde ye despisers, and wonder, and vanish away: Beholde, I will worke a worke in your dayes which a man would not beleewe for the terrour of it: out of *Habak. 1. 5*.

Vse 1.

This serves to reprove, 1. *Anabaptists* and *Enthusiasts*, who pretend the Spirit, and despise prophecy; they have the Spirit to guide them, and therefore neede no preaching. 2. Those profane *Atheists* at home, who despising the Spirit of grace, and the word of grace, live as without God in the world. Many who have *Jacobs* voice, professe in word better things, yet prize the preaching of Christ as a thing of nought. It is better to be casting up some account, or reading some history, or walking in the fields, or visiting some friends, or perhaps going to a play, than to a Sermon. Are these the sonnes of *Abraham*, or the sonnes of God, and not rather the profane sonnes of profane *Esau*? What can hee tell me (saith one) which I know not? As if thy knowledge

ledge could priuiledge thee to despise Prophecy. And what thinkest thou? These *Thessalonians* had knowledge as well as thou, for they were taught of God, *1 Thess. 4. 9.* yet must not they despise Prophecy, and wilt thou despise it? We see not (saith another) but that all this preaching doth breede barrenesse, as an immoderate raine, and brings preaching into contempt: As if the abundance of prophecying did priuiledge the profane heart to despise it. The Israelites made just such another reason, *Oh wee have nothing but Mannah, Mannah, and our soule is weary of this Mannah*; and yet by their owne confession, if they loathe this *Mannah*, they must have nothing else to live by, they shall surely die, and their blood be upon them. *Object.* Wee see not that this preaching doth any thing but breede contention among Preachers and hearers. *Answ.* As if, because a bad stomacke turnes wholsome meate into bad humours, therefore good meate must be despised: and because mans nature (spider-like) turnes wholsome doctrine into poyson, therefore wholsome doctrine may be despised. Many other allegations the Diuell puts into the mindes and mouthes of men, against Prophecy, because he knowes by preaching, his kingdome falls like lightning, *Luk. 10. 18.* But those that feare the Lord will abhorre them. 3. Others are reprovved, who can be content to heare the word read, and thinke themselves in good case if they can reade the word, or good bookes at home, but despise prophecy and interpretation:

terpretation: which what else is it but to reject Gods wisedome in his owne meanes, who hath set us apart to pray men in Christs stead to be reconciled to God? The conversion of men was never committed to mens owne private reading, no nor to the ministry of Angels; no nor Christ himselfe, undertooke to convert the world, by his owne industry, but left his Disciples to doe greater things than himselfe: *Iob. 14. 12.* Con-temne Gods meanes, and thy owne shall never succede. Besides, will not any say, that hee understands better by interpretation of things, than by bare reading? Yes, any but grosse malice, and wilfulnesse. 4. Others will heare the word, not read onely but preached, and yet despise Prophecy, because they despise the practise of that they heare; as *Herod.* That which a man cares not to keepe, hee despiseth. *Blessed are they that heare the word of God, and keepe it, and doe it.*

vse 2.

Meanes to em-
brace Prophe-
cy.

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3.

Therefore beware of despising Prophecy, and of receiving the grace of God in vaine, *2 Cor. 6. 1.* but rather heartily and sincerely embrace it. *Meanes.* 1. Labour to see the necessity of it, being the power of God to salvation, *Rom. 1. 16.* and a principall ordinance of his to reveale the great mysteries of salvation, which thou canst never understand without a teacher. 2. Make conscience of hearing the word often: *1 Pet. 2. 2.* *As new-borne babes,* feeling their want, would sucke every houre of the day and night. Esteeme it with *Mary,* the one thing necessary. 3. Attend at the

the gates of wisdomes house, *Prov. 8. 33.* It was the praise of these *Thessalonians*, that they heard the word with all readinesse, *Act. 17. 11.* and a great worke of God in *Lydia*, chap. 16. 14. The Lord opened her heart, to attend to the words of the Apostles. 4. Rejoyce in it as the Taylor, *Act. 16. 32.* Hee rejoyced that hee and all the household beleaved. And the wise Merchant went away rejoycing. Not to delight in the word, is to despise it: *Ierem. 6. 10.* Beholde the word of God is to them a reproach, why? they have no delight in it. 5. If thou wouldest not despise Prophecy, despise not Prophets: This were to despise Christ himselfe; for, *Hee that despiseth you despiseth mee, Luk. 10. 10.* But have them in singular love for their workes sake, as our spirituall fathers begetting us unto Christ. Wee see how the Prophets of the olde Testament were esteemed even of Kings themselves; as *Ioash*, though a wicked King, finding *Elisha* ready to die, fell on his face, and wept, and cried, *My father, my father, the horsemen of Israel and the chariots thereof, 2 King. 13. 14.* And shall not beleivers in the new Testament honour the Prophets of the new Testament, who as good lampes consume themselves to give others light? But alas! the calling of Prophecying it is like Christ himselfe, who was like a withered branch, and a roote in a dry ground, no beauty, no favour to desire it, the carnall man sees no good in it; notwithstanding Christ hath magnified it in his owne person. Such are cleerely convinced to despise prophecyng, what ever they say to the

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contrary.

contrary. And much more those, who like *Saul* can let his speare fly at *David*, while hee playes on his harpe to solace and comfort him, and drive the evill spirit from him. They can cast darts of reproach and slander, and shoote arrowes of malice and violence, while the Prophets of the Lord play on this heavenly harpe, to drive the evill Spirit away out of the hearts of men.



VERSE



VERSE 21.

Try all things: Hold that which is good.



His precept is aptly knit to the former; we must *not despise Prophecy*, but yet we must not receive and beleeve every prophecy and doctrine which we heare, but first diligently and with judgement try what we heare, and proving it to be good and sound, strongly holde and maintaine it, and reject whatsoever is contrary thereunto.

[*Try all things.*]

Here are three things considerable.

1. The Action: *Try.*
2. The Object: *Things.*
3. The Extent: *All things.*

To understand the precept, consider these foure particulars.

1. What it is to *try*.
2. What are the things to be *tryed*.
3. Who must *try* them.

Cohor.

Divis.

4. By what rule they must be tryed.

I
To try, what.

For the first: The word δοκιμαζετε is taken from Goldsmithes, who try and prove their mettalls; and they prove them two wayes, or for two ends:
1. By the *fire*, to separate and consume the drosse:
2. By the *touch-stone*, to discerne good mettalls from counterfeit. This later is here enjoyned, that we should not hand over-head take doctrines and courses up upon mans word, but first try them by the *touch-stone* whether they will hold touch, and by this meanes finde out what is good, and what is evill, what is true and what is false, what is currant and what is counterfeit, either in doctrines or manners, to embrace and holde *the one*, to eschew and abstaine from *the other*.

There is a tryall of all things by fire also: but it is not of Christians here, but of Christ himselfe hereafter; of which the Apostle speakes, 1 Cor. 3. 13. *The fire shall try every mans worke of what it is.*

2
What must bee
tryed.

For the second: the Object, or what things are to be tryed; *All things.*

He said he had
spent 12 yeares
in tryall of
Religions.

Quest. What? may we try as *Adam* did the forbidden tree as well as the tree of life? Or would our Apostle have us try with *Salomon*, *mirth and laughter, wisdom and folly*, Eccles. 2. 1? the former whereof by tryall he found but madnesse, and the latter but vanity? Or in matter of doctrine, would hee have us runne through all sects and religions, as an Hereticke (confuted by *Iunius*) confessed he had beene with *Jewes, Ari-ans, Mahometans*, and such sects, that at length he might

might finde the truth among them: which is (as he saith) *viam per avia investigare*, and to seeke truth by wandering through all sorts of errours. Are all things to be tried without restraint or limitation?

Answ. This generall or universall particle *All* is to be restrained to the matter in hand; *Despise not Prophecy*, but yet be not so light and rashly credulous, to receive and beleeve whatsoever doctrine yee heare; but try and examine all doctrines which are propounded for truth, whether they concerne matter of faith or of manners, that ye may receive that which is sound and reject the contrary.

Quest. 1. What? must all doctrines be tried? what if the chiefe Doctours and Pastours of the Church enjoyne us to holde this or that point? Is that lyable to examination?

Answ. 1. The Priests in the Law might not determine and judge of cases as they list, but according to the Law, *Deut.* 17. 9, 10, 11. 2. If they were partiall in the Law, yet the people might not depart from the wayes of sincere truth, *Mal.* 2. 9. 3. True it is, that sheepe are simple creatures, and should follow the shepheard, but Christs sheepe are not so simple as to follow any for his office and place sake, but so farre as they *heare the voice of Christ*: They are *reasonable sheepe*, and know, that *He* that is *Truth* it selfe must be determiner of all truth. And suppose a guide be blinde, as Christ calls the *Pharises blinde guides*, it is no warrant for other men to shut their eyes, and follow them,

Ioh. 14. 6.

Mat. 23. 6.

left both fall into the ditch. 4. Wee reade, that the Bereans are commended for trying Saint Pauls doctrine, *Acts* 17. 11. And what Doctour or Pastour of the Church is any whit comparable to Saint Paul? who hath the spirit of infallibility as he had?

Quest. 2. What if a doctrine come backed with the consent of ancient Fathers, or the Authority of Councils, or other Antiquity? may not that be free from triall?

*An ex personis
probatum fidem,
an ex fide per-
sonas? Tertull.*

Answ. 1. We neither despise nor neglect Fathers and Councils, and yet we have not learned to try truth by persons, but persons by truth: out of Tertullian and Augustine. 2. What saith the Apostle, *Gal.* 1. 8. If we, or an Angell from heaven bring any other Doctrine, holde him accursed? plainly implying, that though the person which brings a Doctrine, were an Angell, yet he must be tryed.

3. Fathers themselves never challenged this immunity and exemption, as indeede there is no reason they should; for themselves have erred in many Doctrines, some of which they retracted, and some they never retracted: Besides, they wrote many truthes which are not extant, and many things are extant in their names which they never wrote; and many things are true which they never thought on. Therefore an allegation out of their writings may not passe without tryall.

*Quod antiquis-
simum, illud ve-
rissimum.*

4. Antiquity exempts no Doctrine from tryall; for though that which is most ancient, be most true, (for the good wheate was sowne before the tares) yet truth got onely the start of falshood, and falshood

hood is almost as ancient as truth: I am sure as ancient as Paradise, or as the first day of mans creation, and followes truth as the shadow the body, and hangs on it, and comes up with it as chaffe with wheate. 5. Who that is conversant in the ancient Fathers, wisheth not that some of them had beene more wary than by indiscreete zeale to receive from the tide of ancient times many relickes of Iewes and Pagans? and that they had beene more cautelous, than out of darke devotion to set up Antichrist in his throne while they intended to holde him downe?

By all which we may observe the Popish blasphemy, vented by *Stapleton* saying, Christ set Doctors in authority, not Doctrine.

Quest. 3. In matter of practise; what if any thing come backed with the example of great men, or of the generall multitude, and the custome of the times? I hope wee must not be so nice as to bring that to the tryall.

Ans. 1. As the ancient speech is, *Christ* said, *I am Truth*, not *Custom*, so Christians must frame themselves to *Truth*, what ever the *Custom* be: *Custom* (we say) is a tyrant, but *Truth* must be our *King* and *Guide*; and it is the part of a wise Christian to row hard against the streame of bad *Customes*, wherof the world is full. 2. For the example of great men, it had beene good for *Peter* to have tryed the example of the Rulers in their dealing against *Christ*, before hee had denied and forsworne him: their example as little patronized him as themselves. Well said *Augustine*,

*Doctores, non
Doctrinam in au-
thoritate posuit
Christum. Stapl.
de Authorit.
Script. lib. 3.
cap. 7.*

*Veritas, non ve-
tustas: Concil:
Carthag.*

August. lib. 2.
Epist. con. Genu-
dium.

Non numeranda
suffragia sed ap-
pendenda: Au-
gust. in Psal. 39

Rom: 13. 1. 5.

Colimus Impera-
torem ut homi-
nem a Deo se-
cundum, & solo
Deo minorem.
Tertul. ad Sea-
pulam.

gustine, Non debemus semper probare quicquid probati homines urgent, sed iudicium Scripturarum adhibere an illa probent: We must not still approve whatsoever worthy men urge us unto, but take with us the judgement of the Scriptures, whether they approve it or no. 3. Suppose they be as good as great, and as great as the Apostles, yet must wee follow them no further than they follow Christ, 1 Cor. 11. 1. 4. For the example of multitudes, it is a good saying of the Father, Wee are not to number the voices wee have on our side, but to weigh them: and it often comes to passe, that the great part overcomes the better part. And as I approve of *Diogenes* his wisdom, who thought he should doe best when he did least what the common people did: so I am sure out of the word, that that course of life is most acceptable to God, which is most contrary to the fashion of the world.

Quest. 4. What if any thing come with Authority, and have the image and subscription of *Cesar* upon it? must that be presently admitted without further question?

Answ. 1. Every soule must be subject to the higher powers, and that for conscience sake; but not without a conscience rightly enformed and guided, onely so farre forth as God be not disobeyed, nor his truth disparaged. 2. We acknowledge with *Tertullian*, and reverence the Emperour as one that is the second man under God, and inferiour unto God onely: And give unto *Cesar* the things that are *Cesars*, but so as we give unto God the things that

that are Gods. 3. It was the errour of the unbeleeving Iewes against Iason and the brethren, *Acts 17.7. These men doe against the decrees of Cesar, saying, there is another King, one Iesus.* For, wee may not doe against the decrees of Cesar, yet we must say, *there is another King one Iesus*, whose decrees are of absolute authority, and *Cesars* so farre as they crosse not his. 4. No man blames his neighbour that brings a peece of money to the touch and weights, though it have *Cesars* image and superscription upon it: It is no disloyalty, but wisdom and warinesse, to try the Kings coyne, there being so many slippes and counterfeits.

Thus wee see that nothing either in doctrine or manners can come so strongly armed with Civill or Ecclesiasticall Authority, but it must passe the tryall before we can hold it as good and current.

Now of the third generall: Who must try all these things?

Ans. Our Apostle writeth to a whole Church, and to every particular Christian in it. *Object.* What? hath every *Thessalonian*, without restraint, granted him a power to censure and judge of Doctrines, in all points of faith & manners? Is it not enough for a common man to give his consent to the Church, and to beleeve as the Pastors beleeve. *Ans.* Indeed so the Church of *Rome* teacheth, and namely the *Rhemists* on *1 Ioh. 4.1.* corrupting a most expresse text, where the Apostle wisheth and commandeth every Christian to Try the Spirits. But nothing is more plaine in Scripture,

3.
Who must try
all things.

Rhemists on
1 Ioh: 4, 1.

ture, than that people ought judicially to examine the Doctrine of their Pastors before they give it entertainment, as afterward we shall more clearly proove. But the Papists and the *Rhemists* on that place say, Is it not absurd that every particular person by himselfe and of himselfe should take upon him to examine and controll Doctors and Doctrines? I answer: It were absurd if of himselfe or by himselfe onely hee should try them, but for himselfe every Christian must, and by such rules as God hath appointed to discern whether a Doctrine be of God, or no: unto which not onely Doctrines of Pastors, but of Councells, Fathers, and Popes are to be subjected, unlesse we will take sowre for sweet, and darknesse for light. Hence it is that every Christian should have his senses exercised to discern good and evil, Heb. 5. 14. That every man should abound with knowledge and judgement to discern things that differ, Philip. 1. 10. That every man should be perswaded in his owne proper minde, Rom. 14. 5. And every sheepe of Christ discernes Christs voice, and will not heare the voice of a stranger, because he is able to try and discern that too: Iohn 20. 4, 5.

ἐν ἑαυτῷ τῷ
νοῦ.

2

By what wee
must try all
things.

The fourth generall remains: By what must this tryall be made? *Ans.* Every triall is made by some *xp̄ne* or direction: We try the soundnesse of solid things by weights and the ballance, of liquid things by liquid measures; wee try figures by line and rule, and the kindes of mettall by the touch-stone: Wee must therefore finde out some weight, or rule, or touch-stone, to try the

the soundnesse and kinde of Doctrines concerning faith or manners. Now there can be no perfect ballance, or exact rule for the tryall of all things, but onely the word writted: *Esa. 2. 3. The law out of Zion, and the word from Ierusalem* must be Iudge among the Nations: and chap. 8. 20. *all appeales must be made to the law and the testimony*, or else there is no light to be had. Christ himselfe for his doctrine stood to the judgement of Scripture: *Ioh. 5. 39. Search the Scriptures, for they testifie of me.* And Paul subjected his Doctrine to the same rule, *Acts 28. 23.*

And good reason: For,

1. The Scripture hath all in it that a sufficient rule should have: It is, 1. *declarative*, 2. *directive*, 3. *explorative*. 1. It is of the nature of God, who is the measure of all things, and immediatly derived from him, and so the first cause, the rule of all that follow concerning Gods worship. 2. It is full of direction, for any thing that is to be beleevd or done, as the Artificers rule directs his worke and hand. 3. It is sufficient to try and proove all things when they are done, as the touch-stone tries the mettall, or the square tries the work squared. In all which respects it is like the patterne shewed to *Moses* in the Mount, after which he was to frame the whole Tabernacle, and by which he might try it being framed: That as nothing was in the Tabernacle which was not in the patterne, so may nothing be with us which is not agreeable to the patterne of Scripture, called *the patterne of wholesome words*.

The Scriptures
the onely rule
of tryall.

2 Tim: 1, 15.

2. By

2. By what should causes be tryed but by the Lawes of the Body Civill where they doe arise? But looke what the Law is in the Commonwealth, the same is the Scripture in the Church, and speaks not as a man but as a Iudge.

3. The word hereafter must judge all things, *Iohn 12. 48.* therefore it is meete that it should judge them here, and try them.

4. No man will deny but that the Oracle in the time of the Law was a most sufficient and certaine rule in all cases, because it was the lively voice of God himselve. But the Scriptures are titled to be *the Oracles of God*, *Rom. 3. 2.* yea, *λόγια ζῶντα*, *Lively Oracles*, *Acts 7. 38.* Because, though they were not delivered by *lively voice*, yet by immediate inspiration from God, and must be as Oracles to us in all doubts, as *David* made them the *men of his counsell*.

Psal: 119, 24

Object.

Bellarmino here objecteth, and saith, that the Scripture is a Rule indeede, but a *partiall* one, or rather a *briefe Commonitory*, to be eeked partly by Tradition, and partly by the help of the Church. I answer, 1. Wee are content to leave that honour with them, to write and speake most basely of the Scripture, to set up their owne Traditions. But the very light of Nature is against them herein: for the Philosopher himselve maketh it the part of a wise Law-giver to containe as much in the Law as is possible, and leave as little as may be to the liberty of the Iudge. Now shall *Wisedome* it selte, *Christ* himselve, who hath the fountaines and treasures of wisedome, prescribe a law

*Arist: Rhet: lib.
1, capt: 1.*

to

to his Church, which must be imperfect, unless it be eeked by *Tradition*, and by the helpe of a supposed Iudge? For the Iudge of the Church is not the *Pope*, Christs pretended *Vicar*, but *Christ* himselfe the *Popes* destroyer.

2. The very writing of the Scripture was to this purpose, that the hazard might be prevented which the truth were in, if it should spread it selfe by report onely, and passe from hand to hand by Tradition as formerly it had done.

3. The state of the Church of the New Testament should by this account be worse than the Old; the Patriarkes should have had a more perfect word than we: for they were taught and ruled by immediate revelation, and infallible voice; and if we should hold truth as trailed through the corruptest ages of the world, and the unfaithfull hands of men, we should be farre behinde them, and the Apostle was out when he said, *ἡμεῖς ἔχοντες ἑσπερον καὶ προφητικὸν λόγον*, 2 Pet. 1. 19. that is, *a surer word of the Prophets*.

4. He hath lost his reason that will deny but that the first and chiefe *Truth* must be the rule and measure of all the rest; and hee hath lost all religion that will deny, that of all *Truths* behoofe-full for salvation the Scripture is the principall and first; the perfection of which *David* avoucheth, *Psal. 19. 7. The Law of the Lord is perfect*: and *Paul*, 2 Tim. 3. 15. *It is able to make the man of God perfect to every good worke*.

Out of all this exposition ariseth this point of Doctrin: That, every Christian is bound in whatsoever thing he is to doe or beleeve, first to

try

Doct.

All things to bee beleaved or done, are first to bee tryed by the Scriptures.

Rom. 16. 17.

Rom. 12. 3.

Ephes. 5. 10.

Gal. 6. 4.

Kings 22. 22.

2 Cor. 11. 13.

Verse 14.

try it by the touch-stone of Gods word. *Acts 17. 11.* the men of *Berea* are commended for *searching the Scriptures*, to see whether the things spoken by the Apostles were so or no. *1 Ioh. 4. 1.* *Try the Spirits.* And the same Commandement is in the Law, *Deut. 13. 2.* to try the Prophets, not by events, but by Doctrine, if it were agreeable to the word. This is that warinesse commended so often by our Saviour Christ; as *Matth. 7. 15.* *I beseech you, brethren marke them diligently which cause division and offences, contrary to the Doctrine which ye have received, and avoid them.* And for practises herein see, *Lament. 3. 40.* *Let us search and try our wayes, &c. that yee may proove what is that good, that acceptable will of God. Proving what is acceptable to the Lord. Let every man proove his owne worke, and then shall hee have rejoycing in himselfe alone, and not in another.*

And why?

1. Because there shall alwayes be false Teachers in the Church, who shall easily misleade us into errour, if we try them not. This is the Apostles argument, *1 Ioh. 4. 1.* *Try the Spirits:* Why? For (saith hee) *many false Prophets are gone out into the world.* We reade of a lying Spirit in the mouth of 400 Prophets: and in the New Testament, that false Apostles came as they had beene the Apostles of Christ; for if the Diuell can transforme himselfe into an Angel of light, no marvell if his Ministers can doe so.

More particularly: the word of God witnesseth, 1. That they shall come under Satans standard

dart in great troupes: 2 Tim. 4. 3. *Heapes of Teachers.* So wee reade, that in the first foure hundred yeares after Christ, which was the prime of the Church, there arose 88 severall kindes of false Teachers, seducing from the faith, and mightily prevailing against the Church.

2. That they shall come armed with all arts to deceive: first, they shall pretend simplicity, they shall come in *sheepes sloathing, but inwardly are ravening wolves*: that is, come in the habit of true Teachers, being indeed false Apostles, and deceitfull Teachers. If *Elias* and *Iohn Baptist* come in rough and hairy garments, the false Prophets also will weare a *rough garment to deceive*, Zech. 13. 4.

Secondly, for their Doctrine, they shall alledge Scripture as the Divell did to overthrow Christ: They shall obtrude error under pretence of *deepe learning*, as the sect of the *Nicholaitans* called their heresie *profound learning*, but by the holy Ghost called the depth of Satan, Rev. 2. 24. So the Popish Doctours at this day pretend all the Fathers to be on their side, all Schoolemen, all Antiquity, and *Mysticall Divinity*, shut up in secrets and vaults of darke and unwritten Traditions; when indeede it is a very cave of darknesse, and the depth of the Divell.

Thirdly, for their Authority, they shall pretend themselves to be *some great men*, as *Simon the Sorcerer* said he was *in unyas*, Acts 8. 9. *Angelicall Doctours*, *Seraphicall Doctours*, the onely men of Authority, *Christs Vicars*, *Peters Successours*, great *Cardinalls*,

Rev. 9 Swarms of locusts darkning the sun, and eating all the greene things of the earth.

1. *Simplicity*
Mat: 7. 15.

Chap: 4. 6.

2. *Profundity*

Theologit mystica.

3. *Authority*

Doctores

1. *Angelicus*

2. *Seraphicus.*

3. *Subtilis.*

4. *Invisibilis*

&c.

2 Theff. 2.9.

Cardinals, on whom are set all the pillars of the state of the Church; *Catholikes*, and *Catholike Doctors*, and the like: yea sometimes they come armed with great signes, and *lying wonders*, pretending mighty miracles as *Simon Magus* did, *Acts* 8.10: But alas! What miracles did *Calvin* and *Luther* shew? Romish Priests abound in miracles, they cure strange diseases, and cast out Divells, &c. Which indeede God may suffer them to doe sometime by sorcery, sometime by juggling and knavery, for a plague upon the unthankfull world, which cared *not to receive the truth in love*, as was foretolde, 2 Theff. 2.9, 10. For this purpose God sent them strong delusions.

4. Humility.

The locusts
have faces and
haire like wo-
men, insinua-
tive and flatter-
ing.

1 Kings 22.15.

Fourthly, for their behaviour, they shall pretend great *humility*, *Col.* 2. 18. Oh they dare not goe to God but by Mediatours, Saints and Angels, they must use much bodily affliction in chastising and whipping themselves: as *Baals* Priests did, so doe they. And their speeches shall be as faire and insinulative as their behaviour: Oh they seeke nothing but to winne soules, to convert their Countrey-men; they venture their lives for the Catholike Church; the soules of their deare Countrey-men are dearer to them than their owne lives: And thus with *faire and flattering speech they deceive the simple*, *Rom.* 16. 18. They flatter with Princes and great men, to make themselves great. *Ahab* must not be offended, but goe up and prosper, and so was sent to his execution by 400 false Prophets: And if one poore *Micahs* word be not as theirs, the poore man must bee shut

shut up, and fed with bread and water of affliction, because he cannot flatter.

Fifthly, they shall pretend such zeale and constancy, for their false and hereticall doctrines, as that they shall boldly die for their opinions. Christ hath his Martyrs, and so hath Antichrist his. Which indeede is not constancy, but obstinacy; not boldnesse, but wilfulnesse; not a suffering of Martyrs, but as Malefactours: *for not the paine, but the cause makes a Martyr.*

5. Constancy.

*Causa non parat
facit Martyrem.*

Therefore seeing false Teachers come so many, so armed with pretence of simplicity, of depth of learning, of authority, of miracles, of humbling themselves, of faire behaviour toward others, of constancy even to the death; had not such as would not be deceived by them, neede try both them and their doctrines by that which onely can direct them, namely, the light of the Scriptures?

2. True Teachers are not so assisted but they may erre; even such as have the gift of Prophecy, are not so illuminate presently, and infallibly directed, but they may be deceived and deceive. In the same field where good wheate is sowne, some tares may be cast unawares, as the Parable shewes. All is not fire from the Altar that seemes so to be: Much heate is from mens owne Spirit, and not from Gods. Therefore doctrine even from the best must be tryed. *Samuel* an excellent Prophet may follow his owne affection, and speake rashly, *1 Sam. 16. 6.* hee looked on *Eliab* and said, *Surely the Lords Anoynted is before mee.*

Reas. 2.

but the Lord wished him not to looke on countenance, &c. and so checked his error. The next Prophet to *Samuel* that we reade of, was *Nathan* a worthy man, yet he also was deceived; and was like to have deceived *David*: 2 Sam. 7. 3. *Goe and doe all that is in thy heart*, for the Lord is with thee: But the same night the Lord caused him to retract it. Now if the extraordinary Prophets might sometimes nod (as we say) and not looke so neere to their message as they should: much more may Evangelicall Prophets, whose message is not so immediate as theirs: 1 Cor. 14. 32. *The spirit of the Prophets is subject to the Prophets*: and verse 29. *When one prophesyeth, the rest must judge.*

Reason 3.

3. As there be many errors and heresies, so also are there many offences in the world to try us, and it stands us in hand to try them, if wee would not be overturned by them: for all the falls of Gods servants proceede from hence, that they lay aside this triall of things which are to be beleevd or done. Whence was our greatest and first fall from happinesse, but that *Eve* tryed not the counsell of the Serpent, nor *Adam* the counsell of *Eve*? whence are many great ones wrapped daily into the gulfe of Popery and Antichristianisme, but because they are willing to trust before they try? They are carried away with the glister of the golden cup of her abominations, but never try the wine in it. Was ever error or vice taken into the heart or hand, into affection or action, in his owne shape? no, but in the likenesse of some vertue, or profit, or pleasure; they all come

Species virtutis,
& umbra.

come masked and painted, and appeare not themselves till they be tried and uncased, but in the triall appeare such friends as betray us with a kisse.

Our soules are proner to any evill than to the least good; 1. because the *flesh is ever lusting against the Spirit*, Gal. 5. 17. 2. Besides our owne evill imaginations, the Divell is ready to drive us forward: and 3. the world will ever bee encouraging us in evill. But in any good thing we rowe against the streame, and doe (as it were) an unnaturall thing, offering violence to nature. To what good purpose would the Israelites have parted so easily with their eare-rings, as to make a Calfe? If the Iewes who were so forward to bestow their corne, and wine, and oyle, and wool, yea their golde and silver on *Baal*, to maintaine false worship, *Hof. 2. 8.* had they beene moved to have beene halfe so liberall to the true worship of God, what excuses and whining should the Prophet have heard? But in *Baals* honour, if their golde and silver were too little, they would afford their sonnes and daughters, and sacrifice them to Divells. At this day: If men be moved to any matter of charge towards Gods worship, toward the poore, or good purposes, they will be niggardly, pinching, and grossely base: But let their lusts call on them, let play, cards or dice, bowles or carnall fellowship, invite them to expences, they can freely enough drop shillings, or crownes, or pounds perhaps and peeces. Had we not neede then to try diligently the things wee

Reason 4.

lay hands on, seeing our inclination is so averſe and alienate from every good thing? If wee obſerve our choiſes in generall, wee ſhall finde by tryall, that the haſtiest aſſent is never ſafeſt. And it would prove ſafe for us (as our Proverbe is) to looke before we leape, to try before we truſt; and to proove and examine things before wee give them entertainment.

I come now to the uſes of this Doctrin.

Uſe I.

The firſt is an uſe of reprehension to many ſorts of men, who hereby are found culpable.

I.

Fiſt, thoſe are here reprooved, who upon a prejudicate opinion deſpiſe all preaching: Oh theſe Preachers are not agreed among themſelves, and we know not who to truſt, we will let all alone, till they agree together. How is this to *try all things*? Or who is ſo abſurd as to conclude thus in civill things? becauſe ſome men may deceive us in buying a commodity, will wee therefore vowe never to buy any thing? Becauſe ſome wares are bad, will we buy none at all: or becauſe ſome are crafty Merchants and couſeners, ſhall we truſt no man that is of good credit and report? What man will reſuſe all ſilver and golde, becauſe ſome be copper peeceſ and counterfeit? Or what an awke and unreaſonable concluſion is this; There be many ſlippes in mettalls, and therefore I ſcorne the touch-ſtone? nay rather, therefore thou ſhouldeſt uſe it. Or this, There is poyſon prepared, therefore I ſcorne a preſervative?

II.

Secondly, this ſerves to confute not onely the Popiſh,

Popish, but also the Protestants implicit faith, which is to take up Doctrines and Opinions without Tryall; and this indeede is a senselesse ignorance, and infidelity: *1 Pet. 3. 15. Every man must be ready to give account of his faith,* and therefore must be able to expresse his owne faith. *Salomon* records it as a part of extreame folly to be so credulous, *Prov. 14. 15. A foole beleeves every thing,* that is, rashly gives credit, and hearkens to every Deceiver: *But a prudent man takes heed to his steppes,* that is, examineth and weigheth what he heareth, and what he doth before he undertake it. And *Iob* makes this the chiete office of judgement, *Chap. 34. 3. The eare tryeth words, as the mouth tasteth meate.* Let us seeke judgement among us, and let us know among ourselves what is good. And what difference is there betweene a wise man and a foole, but that the foole wants judgement, followes his fancy, and is led by his senses, and appearances without tryall?

Object. Charity beleeves all things, 1 Cor. 13. 7.

Answer. 1. That is, in other mens sayings and actions it beleeves the best, but suspecteth his owne wayes most, *Prov. 14. 8.* 2. It beleeves not all things simply and indefinitely, not errors and falshood, but rejoyceth in the truth, verse 6. 3. Not all things without tryall and discretion, (for then it should rejoyce in unrighteousnesse;) but after it hath tryed them. 4. Nothing is contrary to charity that is agreeable to wisdom, but with the judgement of charity there must goe a judgement of prudence.

Protestants implicit faith.

Object. 2. Is not this a disparagement to our Teachers, and to the truth which should be freely embraced? or how will this stand with *mingling the word with faith?* Heb. 4. 2.

Answ. 1. Our Proverb is, A man may tell money after his father, not in distrustfulnesse, as if he suspected he would deceive him, (for this were against duty, and charity) but in wisdom, because he may unwittingly deceive; and this is held no disparagement to his father: no more is it to our spirituall fathers. 2. The truth loseth nothing, but rather gaineth by being tryed; because it is more approved and justified than before: as gold is no whit prejudiced, but purged and refined by the fire.

III.

Thirdly, this Doctrine reprooves the preposterous courses of many men, some of whom are unwilling to *try* any thing at all; others *try* something, but not by the right rule: some in great matters nearely concerning them, purposely abstaine from all examination; as those in the 2 *Pet.* 3. 5. they are *willingly ignorant* in matters both of judgement and practise, thinking that while they hoodwinke themselves, they may the more freely entertaine whatsoever makes for their pleasure, profit or preferment: some controversies they dare not looke into, for feare the light should make them losers. Some practises they would neuer bring to the tryall: it is death for them to haue their usuries, their affected games, their strange fashions meddled withall, or brought to the touch-stone: they would stoppe both their
cares,

cares, or wish there were no tongue to touch their darling sinnes, for feare they should be brought to dislike such profitable and pleasurable sinnes, which to lose were to part with their hands and eyes. These persons resemble that gluttonous Parasite, who covered his tongue with a skinne, that he might swallow any thing though never so hot: they have covered their consciences with a seared skinne, that they may take downe any thing insensibly without examination.

But here let us consider, 1. what an expresse commandement we have for the duty, *Rom. 12. 2. Proove what is the good and acceptable will of God: and Eph. 5. 10. Proove what is pleasing unto God: Gal. 6. 4. Let every man proove his owne worke. Lam. 3. 40. Let us search and try our wayes.* 2. How will it stand with wisdom to be curious in trifles, and in every outward thing be it never so small, and yet neglect the greatest? Wee will try our meate, our drinke, our money, our mettalls, our beasts, nothing shall come into our hands untryed: But onely in the greatest things, appertaining to God and good conscience, we are altogether carelesse. 3. There is nothing wherein a man may be so dangerously deceived, as in matters of this nature: To be deceived in counterfeit money or golde, to be deceived with false evidences and titles of land, is a great oversight, but nothing in comparison of this: the deceit here is in things eternall, touching our rights and free-hold in heaven. 4. Never had any man such dangerous cheaters about him to deceive him, as wee have,

Motives to
bring all things
to this tryall, 7.

1.

2.

3.

4.

for their number, power and subtilty, all cunning enough to worke upon our simplicity. Satan will surely sift and try us, hee will *winnow us as wheate*, Luk. 22. 31. The world and all sorts of wicked ones lye in ambush to entise us: Our owne deceitfull *Delilah*, our owne flesh, which is the nearest and most powerfull over us, is most treacherous against our selves. Every occasion without stirres up inward corruption. We had need therefore try every thing offered unto us, lest we take from these cheaters a boxe of counters for a box of gold. 5. God observes and commends such as carefully try doctrines and courses, Rev. 2.2. *To the Church of Ephesus write thus, I know thy workes, and that thou hast examined them which say they are Apostles, and are not, but hast found them lyers.* 6. This is necessary to comfort our owne hearts in the many tryalls, and scornes of evill men, who will be ready to turne all our glory into shame, and all our religion into hypocrisie; and all our godly indeavours into precisenesse and faction. We had need try our wayes by the Rule, that we may be able to ourstand their imputations, and contemne their contempt, and scandalous falsehoods. So long as we holde our Rule, we shall be ever able to appeale unto God, and holde our innocency till we die: let it be faction, let it be schism, yea heresie, we shall boldly say, *In that way which they call heresie, we will worship the God of our fathers*, Acts 24. 14. 7. There is a day of tryall for all things, and a fire which shall try every mans worke of what kinde it is, 1 Cor. 3. 13. Let the fire of the word
goe

goe before the fire of the *world*, let that *try* which is stubble, hay, and chaffe, and which worke will abide. There is a Iudge who one day will straitly examine what men now passe so slightly; and he will judge our wayes then as the word now judgeth them. If we would in *tryall* be approoved then, we must now have our courses approoved by the same *word* which *shall judge us at the last day*, *Iohn 12.48.*

Fourthly, this Doctrin reprooves such as would walke by a rule, but not the right rule. And these are diverse according to their diverse rules.

I. Some will have corrupt reason to hold the scales; and this ingrafted principle of naturall reason must be followed as the onely rule: Men would captivate the commandement to their owne reason, and limit the wisdome of God within the narrow bounds of their owne wisdome. *Naaman* being commanded by the Prophet *Elisha* to wash seven times in *Iordan*, was incensed, and began to compare the waters of *Israel* with them of *Damascus*: *Are not Arbanah and Pharpar, rivers of Damascus, better than all the waters of Israel?* And had not his servants beene wiser than he, to perswade him to so small a thing, his reason had returned him home without his errand. Men thinke it reason to professe religion, but so far as they may thrive & prosper by it; to trust in God, but so far as they see him, and as he leaves a pawne behinde him; to favour religion and religious persons, when the times favour them:

I V.

False rules of
tryall are fixe,

1. Corrupt rea-
son,

2 Kings 5, 12.

1 Cor. 3, 18.

Reason cannot
be a right rule.
3 Reas.

I

them: But they see no reason to forsake themselves, to hate father and mother, to part with their profits, their lands, liberties, or lives; and they never thought them wise men, that for such conceits would so easily part with so precious things. And what is the reason, but because they never *became fooles, that they might be wise*, and because their religion is not now regulated by the proper rule of religion, but of corrupt and naturall reason?

Against this use these considerations: first, how can corrupt reason be a perfect rule, being made so crooked as it is, and so contrary to the straight rule of the Scriptures, and the greatest resister of conversion? *Nicodemus* cannot see how an olde man can be borne againe, and so disclaimes the Doctrine of Regeneration: the blinde eye of naturall reason puts no difference between the light of the Sunne and darknesse; nor the blind *Samaritane* betweene *water of life* and *well water*.

2

Secondly, naturall reason is too short a rule, and how it can it be a perfect rule, because, not onely made so crooked as it is, but, seeing if it were entire, it is not able to comprehend many Mysteries of the faith, and of the Gospell that must be ruled; reason, if entire, yet it is too short for such mysteries as are above reason: faith, though it goes by the way of reason, yet it goes farre beyond reason. And no marvell, for reason cannot reach many secrets in nature: *Eccles. 11. 5. Thou knowest not the way of the winde, nor how the bones grow in the wombe.* Who ever gave a reason of

of the Loadstones drawing iron? of the fig-tree taming a wilde bull? of the little *Remora* fish that arresteth a ship passing swiftly on full seas? of the dying of the corne in the earth before it can live? and much more must it grope as in the darke, and shut up it selfe as an owle eye against the shine of mysteries in grace: How absurd and contrary to reason is the creation of all things out of nothing? nature cannot beleve it, but *faith must*, *Heb. 11.3*. The conception of a Virgin without hand of man: The resurrection of dead bodies almost infinitely transmuted: That life must be fetched out of death; heaven out of hell: that losses for Christ is gaine; that not kisses but killings are love; that death is advantage: Philosophers laugh at these things, *Acts 17*. So the life of reason is cleane contrary to the life of faith.

Thirdly, the rule must goe before the thing ruled; but reason must be an attendant to follow faith, not an usher to goe before: for the malepertnesse of reason is the raiser and feeder, and ever hath beene the mother and nurse of all error and heresies. Carnall reason raised up *Anthropomorphits*, who conceive of God every way as a man; brought Images into the Churches; hatched that monster of Transubstantion, and all Popery. And whence are our new *Pelagian* positions quickned in the profound mysteries of election and predestination; but because we must with our candle drowne the light of the Sunne, and receive into our spoone the deepe sea and Ocean?

Ocean? The Apostle *Paul* gives faith unto that which reason cannot reach, and cries out, *Oh the deepnesse!* but proud reason must be a straine beyond *Paul*, and must comprehend all this deepnesse in the flat and shallow of it selfe. Thus wee see the unfitnessse of this rule, reason must know her place, and not presume to checke or prescribe to faith; if *Hagar* will contest with *Sarah*, shee must be cast out of doores.

2. The way of
forefathers,

Ruth 1. 16, 17.

This can be no
sure rule,

I

2.

2. Some make the way of their fathers the rule of their religion and courses; as the musled and misled Papists, who depend on their Predecessours, as *Ruth* upon *Naomi*, there is no intreating of them to depart, where they are gone thither will these, where they dwell there will these, where they die there will these, and there they will be buried: likewise the olde Idolaters, *Ier.* 44. 17. who would still offer sacrifice to the *Queene of heaven*, because their fathers did so: the case was over-ruled by the former ages. So the Papists refuse knowledge, will heare no Sermons, come to no Church, because their forefathers did no such thing: which is altogether absurd. Against which consider, first, how absurd it is in religion; for what is this else, but to consult with flesh and blood in the matter of our faith, which *Paul* in the matter of his religion refused to doe, *Gal.* 1. 16? Immediately I consulted not with flesh and blood, &c. hee held it unmeet and absurd in the matters of God to conferre with men. Secondly, it is absurd in reason, as if a sonne were bound to pull out his eyes, because his father was blinde; or hee must poyson

poyson himselfe, because his grandfather was so. Thirdly, it is attended ever with a seduced conscience, the very prop of false religion, and studie of superstition; as in blinde Papists and Jewes: for come to these blinde seduced consciences, and demaund of them thus: why will not you goe to Church, or take the oath of Allegiance, or the like? Oh (say they) my conscience will not suffer mee: just as the Jewes conscience would not suffer them to *goe into the Common Hall, lest they should be defiled, Ioh. 18. 28.* yet in the meane time their conscience could suffer them to accuse, arraigne and condemne the innocent Son of God: They made great conscience of putting the thirty silver peeces into the treasurie, but none at all of giving thirty peeces to betray Christ. So these conscionable Catholikes make no conscience of Treasons, of Equivocations, of blowing up of Parliaments, and the like. And what a rule is that which Turkes and Infidels can truly alledge for their religion? who suck in their impious Alcoran with their mothers milke from their forefathers; which the Samaritanes alledge for their mixture? *Iohn 4. 20. Our fathers worshipped in this Mount.* And this all limbes of Antichrist alledge for themselves; which a man may frame unto, and be without all religion. As these bragge of *Peter and Paul*, and of bones, and relickes of Saints and Martyrs: But for the Doctrine of faith, of religion, of holinesse and a good conscience they quite cast off. Fourthly, this is contrary to the rule which calls us from our forefathers

5
Rules of Scrip-
ture concer-
ning imitation
of our forefa-
thers: 5.

fathers to it selfe: *Ezek. 20. 18. I said walke not in the statutes of your forefathers, but walk in my statutes and judgements, and doe them:* and he complaines of that stubborne and rebellious generation, that set not their hearts aright, and whose spirit was not stedfast with God, *Psal. 78. 8.* Fifthly, the Rule notably directs us in points of imitation.

1. It teacheth us that the rule of religion, is not the foundation of any forefathers but of the *Prophets* and *Apostles*.

2. It teacheth us to dististinguish of fathers; some were carnall, some spirituall; some were inlightened and zealous, some blinde and superstitious: and wee must not admit any our forefathers in religion, but such as had God their Father, and the true Church their Mother, that said unto wisdom thou art my sister. Thus farre the good Kings followed *David*, and so did *Timothy* his Grandmother *Lois*.

3. It teacheth us to distinguish betweene that our forefathers have done, and what they ought to have done; and wee may follow them in all that they ought to doe, not in all they doe: Thus in looking on our Ancients must wee heede what the *Ancient of Dayes* hath warranted. The Iewes now goe on in their blaspheming of Christ, as their Predecessours did, but they ought not; and Papists they imitate their Ancestours in horrible idolatry, blindnesse, cruelty, but they looke not what they ought to doe.

4. To inquire whether wee may lawfully doe what our Ancestours might lawfully doe: The
ancient

ancient Iewes might lawfully Sacrifice, Circumcise; but their posterity (though they doe) ought not: still wee must looke to our owne warrant. Our Ancestours were in the darke, wanted the light which we have: it is lesse safety, more shame and danger to us to walke as in the darke than for them.

5. It affoords us wisdom to discerne between the things wee receive from our forefathers. A wise man would be willing to enjoy his fathers lands, goods, plate, jewells, yea his good qualities and vertues; but he would be loth to receive his hereditary diseases, goutes, stone, blindnesse, vices and shamefull blemishes: so it is here. But foolish and superstitious sotts as *Israel* going out of *Egypt*, not onely borrow their jewells and wealth, but carry away their biles, botches, leprosie, Idolatry calves and all corruption.

3. Some make humane lawes the rule of their life. Why come many to Church, but because the Law of the Land calls them to it? not considering of Gods Law, nor in conscience performing any duty. Why is that horrible sinne of swearing so rife every where, and that by no small oathes, as it hath much adoe to be kept out of the mouthes of some Professours? but because the Lawes of the Land (at least in their execution) take no hold on it? Gods Law runnes so straight against it, *Swear not at all*, (not by little oathes, faih and troth, not in matter of truth, not by good things, not by small things:) and, *The Lord will not holde him guiltlesse that taketh his name*

3. Humane
Lawes.

in

in vaine: that a good heart would tremble at an oath. But generally this is no sufficient rule to bind mens tongues to their good behaviour. Why is biting usury growne to so great and ordinary a trade, that a number of trades and tradesmen resolve themselves into it, but because Gods Law is cast aside, and men sticke to the Law of the Land, which indeed allow it not, but supposing Vsurers to be cruell, enacts a Law against their cruelty? What is the reason that men abstaine from Adulterie in the act, but not in the eye, in the tongue, in the heart, but because they walke by mans Law? their outward man is bound by an outward Rule, but they have cast into a corner this Rule which would bind their thoughts and enter into all the corners of their hearts. And why else doe men abstaine from actuall murther, but not from murtherous speeches and thoughts, but that the law of man bindes their hands, and rules them, but the Law of God rules not their hearts? And the like might be said of a number of finnes.

The *Romans* had a law, forbidding any Empe-
rour to consecrate or set up any God which was
not first approoved by the Senate. For *Tiberius*
Cesar, hearing of the miracles and fame of Christ
in *Iudea*, by vertue of that law mooved the Senate
to promulgate and relate Christ among the num-
ber of gods. Whose folly *Tertullian* thus scof-
feth: *Apud vos de humano arbitrio divinitas*
pensitatur; nisi hom. vi Deus placuerit, non erit De-
us; homo jam Deo propitius esse debet. So may we
say

*Euseb. hist. Ec-
cles. lib. 2 cap. 2.*

*Tertul. in Apo-
loget.*

say of these legall Christians, whose Religion reacheth not beyond the Scepter, Truth shall not be Truth; nor God God, unlesse it please men so to enact it, and God must be beholding to man to let his word stand as a rule.

Against all which know that all humane lawes are imperfect rules, as all men be, but our rule must be a perfect rule.

First, they neither can discover all sinne, for the knowledge of sinne is by Gods Law; nor give rules for fulfilling of all righteousness.

Secondly, they are not internal, but onely require externall obedience: but the perfect rule must binde the soule and conscience.

Thirdly, they are alterable, and abrogable, as their makers bee, and as occasions rise; but the rule must be perpetuall, and endures for ever.

Fourthly, the rule must not onely rule man in innocency, but in the state of Glorification shall serve to shew the conformity of glorified creatures in their obedience to the perfect will of God their Creatour.

4. Some walke by the rule of crooked and corrupt affections, which as so many Lords, enact so many new lawes, but all contrary to the commandement and law of God; *Herod* will not part with his *Herodias*; and *Ahab* casts away the rule, because it is a troubler of his estate: *Micaiah* never prophecies good unto him. And so is it in all such as hate to be reformed. The Vsurer hath found a trade to live by, his meanes come in easily and richly; now he weighes the matter in his

Humane lawes
imperfect rules
4 reasons,

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4. Crooked and
corrupt affe-
ctions.

owne ballance, and shunnes the ballance of the Sanctuary; he cares for no bands betweene God and him, so he have sure bands of the borrower. The Shop-keeper cannot live unlesse he sel wares on the Saboth day; and every man must live by his calling: Now this base covetous affection ruling the heart, the Law of God for the sanctification of the Saboth must not rule and order such persons. So what harme is it (say some) to play a game or two at cards on the Saboth day? will nothing but damnation serve for such an offence? they like no such rule, it is too straight and strait; they must have a Lesbian leaden rule, that will yeeld a little in the laying, and not stand so straight and stiffe against their lusts. Our Gentlemen and Gentlewomen will say in generall that the Scripture is the rule of good life, and care not greatly if they give a little countenance to the truth: but bring this rule close unto them, and tell them that it calls them to amend their fashions, to stoope to the simplicity of the Gospell; to leave off their strange apparell, their vaine discourses, their idle complements, their service of pleasure, and unfruitfull spending of their time: now they storme against the rule, and the hand that holdes it, here is a rule indeede that would make them as despised, as he is despised of them that calls them from their vanities. Our Ministry in generall holds in judgement the Scripture as the rule, and that they ought to tie themselves to this rule; but when this rule would tie them to instant teaching, to carefull walking as examples

to the flocke; to prepare the people as a pure Virgin for Christ; oh, it tyes them too strait, their conceits and gifts call them to higher things, other affaires withdraw them; as for diligent preaching, they leave that to the inferiour sort that have nothing else to tend, and no livings to trouble them.

But shall the word be a rule to our judgement, and not to our practise? Shall it be a rule for us and for our rights, and shall it not be a rule for our duty and office? Let all men know and consider, *first*, what a judgement of God it is to give up men to walk after the lusts of their own hearts as is noted of the *Gentiles*, *Ephes. 2. 3*. *Secondly*, the rule chargerh us to affect all things in God and for God, nothing above him, nothing against him, nothing like him: *Thirdly*, to feare the departure from the rule as the greatest evill, because that is onely simply evill.

5. Some depend upon the persons of some great men whom they reverence, and holde in admiration. What? are not such and such, great men, and learned men, in high degrees and preferments? yet they doe thus and thus, they are of another judgement, and practise too, and if it were not right they would not doe it. And so they dangerously compare themselves with wicked men, digest their oathes, vanity, pompe.

But consider, *first*, what a plague it is for great men to be carried along by flatterers, who rivet them in their wickednesse by applauding them: As *Dionysius* the Tyrant, had flatterers about him,

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5. Admiration
of mens per-
sons,

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who like dogges would lick up his spittle, and commend it to him to be as sweete as Nectar.

2 *Secondly*, no example can make that good which
 3 the rule judgeth evill. *Thirdly*, all persons must be tryed by the rule, not the rule by any person: Even the Apostles must be followed so farre as they goe by rule, and follow Christ, no further. This is the difference betweene the Papists and us, they receive no Doctrines, no nor the Scriptures, but so farre as warranted by Fathers and Councils; we receive no Fathers nor Councils, but so farre as they are warranted by the Scriptures: For, *Let God be true, and every man a lyer.* Is this our judgement, and shall we slippe from it in our practise? *Fourthly*, there is no more compendious way to lose the truth than to walke by this rule of examples. If truth had gone by persons, who would not have taken part with 400 false Prophets, men in great favour with the King and Queene, all against one poore *Micaiah*, esteemed the Kings enemy: yet he alone held the rule. This was the cause that puld all the *Jewes* into the guilt of Christs death, they admired their Rulers and Rabbies, as great and learned men, having the key of knowledge, and so easily and freely consented to that fearfull sinne, which the Sunne was ashamed to beholde. *Fifthly*, in all imitation of men we must follow the light side of the cloud, not the darke side: for why are the falls of Saints else recorded, but to shew that all examples are defective, and measurable by the rule. *Sixthly*, the onely perfect example of our rule, was *Iesus Christ*,

Rom: 3, 4

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Christ, whom we must follow: we are commanded to be perfect, not as *Abraham, Moses, David, &c.* but as our heavenly Father, whose absolute perfection shineth in his Sonne, who is the ingraven Image of his Fathers person. Now as the best picture must needs be that which is drawne from the lively face, rather than that which is drawne out of another picture; so must this which wee take from *Iesus Christ* himselfe, who was the true idea and counterpaine of our Rule here described.

6. Some make Successe their rule, and walke by that; as they that say, If my course were not good, God would not blesse me as he doth; and if I sinne, God would not be silent: or if I sinne, and God be silent, he either sees not, or regards not, or will spare me, and I shall ever escape reckoning. Whereas, first, the rule telleth us, *Psal. 50. These things hast thou done, and I held my peace; but I will reprove thee, and set thy sins in order before thee. And Eccles. 9. 2. The same event is to the good and the bad, to him that sweareth, and him that feareth an oath.* Many runne to witches and forcerers, and thinke it warrantable from the successe, they finde some reliefe and some help, and God would give no such successe if it were unlawfull. Whereas it is just with God, that such as runne to the Divell, shall meete with the Divell to their further delusion. Others runne to stage-playes and enterludes, because they teach some good lessons, and may edifie as well as Ministers by Sermons. Oh profane mouthes, who have cast a-

6. Successe.

Eph. 5. 3.

way the rule, which is farre from sending them to the stewes to learne chastity, or to Atheists to learne religion; or to learne vertue and good manners in the schoole of vices, where things are expressed and acted which *ought not to be named among Christians.*

Secondly, this rule telleth us, that Gods patience shall not violate his justice, nor forbearance is no payment, hee will not beare the sword in vaine.

Thirdly, no man easily forgets his owne name; the Lord will not forget his justice, but must returne to every man according to his owne workes.

Fourthly, as thou hast thy time, so surely will God have his, when thy measure is heaped up, and thy Ephraim is full; although thou maist thinke with *Agag*, the bitterness of death is passed, yet the Lords sword will come and hew thee in peeces.

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Against all these crooked and distorted rules, the Scripture shewes, *first*, that Christianity is no ranging course, or a running at randome, but a life led by rule. *Secondly*, this rule is expressly set downe, *Phil. 3. 16.* So farre as we are come, let us proceede by one rule. *Thirdly*, there is a promise to all that walk according to this rule, *Gal. 6. 16.* As many as walk by this rule, peace shall be on them & mercy, and on all the Israel of God; that is, the rule of Gods word, which is to Christians as the pillar of the cloud and of the fire to the *Israelites.* *Fourthly*, it is evill to them that forsake this rule: As a sonne left

left unto himselfe, is the shame of his Father: So the sonnes of God running their owne wayes, and despising the counsells of God, are a shame to their Father, a reproach to their Fathers house the Church, a dishonour to their profession, and ruine to themselves.

The second use is an use of instruction: If we must *try all things*, then must we learne to get wisdom, rightly to apply the rule to every particular which is to be regulated: 1 Cor. 2. 13. *Comparing spirituall things with spirituall*: for to try is nothing else but to apply the rule or touch-stone to the thing to be tried. And when I speake of wisdom, I meane that spirituall wisdom, whereby the spirituall man comparing spirituall things with spirituall, discerneth all things. This man led by the Spirit, acknowledgeth Christ, and followes him in all things; takes faith his companion, and sets in his eye Gods glory the end and scope of all things.

Use 2.

Quest. Can you helpe us to some directions or Rules, by which we may be guided in this application, which is the onely difficulty now to be opened in this Treatise?

Ans. Yes, and these Rules are of two sorts:

1. *Generall, Preparative.* 2. *Speciall, Practicall.*

The generall or preparative Rules to application are foure

1. We must be industrious to know and be acquainted with the Scriptures in their right sence of them; whether *historicall* and *litterall*, or *allegoricall* and *figurative*: For this is to have our

Matth. 22. 29.

August de Doctr.
Christ. lib. 3.
cap. 16.

Iohn 6. 53.

Rule at hand, and in our hand; without which it must be with us as with the *Sadduces*, of whom our Lord said, *Ye erre not knowing the Scriptures*. And because true Scripture is not in *words* and fillables, but in the *true sense* of it; wee must be careful not to rest in the words without the true signification of them. The Papists heare our Saviour saying of the Sacramentall bread, *This is my body*, and sticking to the words, and applying them without the sense, runne into infinite absurdities and errours on one hand; and so the *Lutherans* on the other. Against both which wee may not unfitly mention one of the two rules of *Augustine* in his bookes of Christian Doctrine; *Si praeceptiva locutio videtur flagitium aut facinus jubere, aut utilitatem aut beneficentiam vetare, figurata est*: It is not a proper but a figurative speech, which seemes either to injoyne a thing unlawfull, or to hinder a lawfull. So this speech of our Lord, *Vnlesse ye eate the flesh of the Sonne of man and drinke his blood, ye have not life in you*, seemes at the first to impose on us a kinde of cruelty, therefore it is figurative: So *Augustine*.

2. If we would be fit for this tryall, we must lay up and hide in our hearts such Scriptures as wee understand, that they may be neare us to serve our severall uses. The Prophet *David* professeth that hee had *hid the word* in his heart, that he might not sinne against God: And *Mary* was commended, that *shee pondered all the sayings* concerning Christ, and hid them in her heart. A Carpenter or Mason whose worke is squared or laid

laid by rule, is never without his rule in his hand, or at his back: so should it be with Christians.

3. We must absolutely submit our judgement to the word of God without reasoning or disputing, though it be never so difficult and dangerous unto us: for, what is else the use of a rule, but to rule? *Abraham* left his owne Countrey, and went he knew not whither, at Gods commandement, *Heb. 11. 8*. One would thinke this were folly in *Abraham*, but that the Scripture acquits him, and saith, he did it *by faith*. And in a more difficult commandement, *hee rose early*, went three dayes journey to kill his onely sonne whom he loved, and reasoned no cases, but went. Good *Moses* would weigh the word of God in his owne ballance, fixing his eye rather upon the impotency and impossibility of the meanes, than upon the strength of Gods word which cleaves the hardest rockes: therefore he *sinned in striking the Rocke*, when God bade him onely speake to it, and for it was barred out of *Canaan*.

4. We must ayme at an absolute conformity betweene the *whole* word and our *whole* man. This Rule takes place above all mens rules and lawes, which rule the outward man, but this the inner man; the soule and the conscience, the heart and the will, yea the affections and thoughts, which in regard of mens lawes are free: but *the word captivateth every thought, and brings it into subjection*, *2 Cor. 12. 5*. It rules the whole outward man also, our speeches and actions, even the least, our lookes and behaviours, our callings and conditions,

ditions, our sports and recreations: and as *David* saith of the *Sunne*, *Psal. 19. 6. there is nothing hid from the heate and discoverie of it*, so nothing in man is exempted from the rule of the word. We must therefore bring our practise thereto, and thinke it not enough to be a rule in it selfe, unlesse it be a rule to us also: And lay this for a ground in our soules, that there must be a proportion betweene the rule, and the thing ruled.

Now we come to the speciall rules for the application of this Rule: And they concerne,

1. *Doctrines*, 2. *Actions and Practise*.

Rules for the Tryall of *Doctrines* are fixe.

2 Tim. 1. 3.
Keep the pat-
terne of whol-
some words
which thou
hast heard
of mee,

1. All sound
Doctrines must
agree with the
analogy of
faith.

First, all Doctrines must be brought to the analogy of faith, and squared thereby: *Rom. 12. 6. Whether wee prophesie, let us prophesie according to the analogy of faith.* By analogy of faith, the Apostle meaneth the measure of faith and Doctrine, which is indeede the holy Scripture: the heads of which Doctrine, or the summe of which faith is contained in the Creede, the Decalogue, and the Lords Prayer. If any Doctrine agree not with these, which are the key and rule of faith, it is unsound and to be rejected. As for example:

1. The Church of *Rome* teacheth, that the bread in the Sacrament is turned into the very body, flesh, blood and bone of Christ, which was borne of the Virgin: We hold the cleane contrary. Now bring this Doctrine to the analogy of faith; that teacheth, that Christ was borne of the Virgin, true man, with a true humane nature like ours in all
sinne.

things, sin onely excepted, visible, circumscribed, palpable, in one place only at once, as is ours: that teacheth, that he ascended into heaven in that humane nature, and there sitteth at the right hand of God untill his second coming, and therefore cannot be really and locally in the Sacrament.

2. Romish Doctrine teacheth, that a man may merit by his good workes, remission of sins and eternall life; they establish the merit of mans workes in the matter of justification: we utterly exclude them. Bring we this Doctrine to *the analogie of faith*: The ten Commandements say, *The Lord sheweth mercy to thousands that love him and keepe his commandments*: If the reward be given by mercy, then not for the merit of the worke done. The Lords prayer teacheth us to pray for forgivenesse of debts; and therefore we are farre from meriting. The same prayer teacheth us to pray for every morsell of bread: Is it not madnesse to thinke wee can merit the kingdome of heaven, if we cannot merit a morsell of bread? The Creede beleeves remission of finnes; now the law of workes and the law of faith are as contrary as fire and water in matter of justification, for faith leaneth onely upon Christ.

Rom. 11. 6.

3. Romish Doctrine teacheth a man to doubt of his salvation, and that no man can be assured of it without speciall revelation, it were presumption: We holde the cleane contrary; A man may be assured by a speciall faith. Bring it now to the Canon. Our Creed teacheth us to beleeve remission of finnes, to beleeve our selves to be true members

members of the Church, and life everlasting to belong unto us: (for else we beleeve no more than the Divells doe:) so as every one must *give all diligence to make his election sure*, 2 Pet. 1. 10. and *to know that Christ is in him*, 2 Cor. 13. 5. This is the first Rule.

2. True Doctrine ioyneth the two Tables together.

Secondly, all sound Doctrine tyeth the two Tables together: for as the two Tables stand in relation one to the other; so that Doctrine must needs be unsound, which combineth not justice with piety, and with faith, charity. This Rule is taken out of *Levit. 6. 5.* If a man have wronged his neighbour, either by open robbery, or secret defrauding of him, hee must come and *offer to the Lord for his trespassse*, and he shall be forgiven; but on this condition, that he bring the whole summe which he hath defrauded, and adde a fifth part more unto it, and restore it to the owner the same day that he offereth for his trespassse. According unto which our Saviour wisheth to *leave the gift at the Altar, and goe and be first reconciled to our brother*, *Matth. 5. 23.* *The Lord rejects all sacrifices abstract from mercy*, *Esay 1. 12.* *What have I to doe with the multitude of your sacrifices, while your hands are full of blood?* and *Ierem. 7. 9, 10.* *Will ye steale, and murder, and commit adultery, and yet come and stand before me in this house wherein my name is called upon?* And our Saviour reprooveth the grosse conceit of the *Pharisees*, who taught the people, that if they did give oblations to the Church, though they releevd not their poore parents, yet God was well pleased with them: This Doctrine

ctrine tryed by this touch-stone, was found counterfeite, *Matth. 15. 5.*

Hence we inferre, if any Doctrine be prejudiciall to men, it is false and unsound: As for example: *First*, the Church of *Rome* maintaineth a Monkish life, wherein their cloystred persons must leave the societies of men, and sequester themselves from all companie to give themselves to fasting and prayer. Bring this Doctrine to this tryall, and we shall finde it most unsound; because God is served not onely in the duties of the first Table, but also of the second; and this kinde of life is against the light of nature, and the good of all societies, both in Church and Commonwealth, and family; all which claime part in every man: and is a thrusting of men out of their callings, in which they are commanded to abide, *1 Cor. 7. 20.* *Luther de votis Monasticis* prooveth, It is against the whole first Table; As placing confidence in it: As setting up a will-worship: As taking Gods name in vaine by an unlawfull vowe, &c. So against the whole second Table:
 1. Impeaching the honour of parents, and exempting themselves from civill authority, so against the fifth Commandement. 2. They cate not their owne bread, against the sixth Commandement. 3. They raise *Sodome* and *Gomorrhah* from their ashes, against the seventh Commandement. 4. They live in idlenesse, and are unprofitable burdens of the earth, contrary to the eighth Commandement. 4. They beare false wirtues of the merit of single life, against chastity and holy wedlocke,

wedlocke, contrary to the ninth Commandement. 6. They teach, that burning is no sinne, as *Pigius*: But a condition under which *divina bonitas et sapientia*, that is, Gods goodnesse and wisdom hath put us, as under hunger and thirst: cleane contrary to the Apostle *Paul*, *1 Cor. 7.* who saith, *It is better to marry than to burne.*

2. In cases of trespasse, the same Church appoints auricular confession, and canonicall satisfaction, in which they must give oblations, and satisfie the Church: But if it were sound Doctrine, it would appoint reconciliation and restitution to the parties wronged; which is the least part of their thoughts.

3. The same Church appoints a great number of fasts and penances for offences: But so long as they *fast to strife and debate, and smite with the fist of wickednesse*, anathematizing and cursing Prince and people, excommunicating all such as walke not in their rules; yea patronizing and pardoning cut-throat villaines sent from them to murder Christian Kings, and blow up Parliament houses; all the world sees these are not the fasts which God hath chosen. This Rule condemnes all Jesuitisme which is the rebells Catechisme; But we must distinguish Popish Sinonimaes: between excommunicating out of Churches, and excommunicating out of Kingdomes: betweene keyes of the kingdome of heaven, and keyes of the kingdomes of the earth: betweene absolving sinners from sinnes, and absolving of subjects from duties: betweene fishing of men, and fishing for kingdomes:

kingdomes: betweene teaching of soules, and killing of bodies: betweene power directive, and power coactive: betweene ministration, and domination: betweene the sword spirituall, and civill. This Iesuiticall confusion of phrases hath beene the confusion of the world.

4. The same Church hath a long time challenged a power of the keyes, of binding and loosing, over all other persons, but wickedly changed the Ecclesiasticall power, into a meere Civill power, to the great mischief of the world: for thereby they doe unjustly and tyrannically take upon them to depose Kings and Queenes from their regency, to deprive them of their Crownes and Scepters, to free subjects from all oathes of allegiance, and binde them to become their executioners where ever they can take them at advantage. And all this by the power of the keyes.

5. The same Church hath ratified by decree, that the vowes of children undertaking their religious orders shall be in force; and, that close and clandestine marriages made betweene children, without all consent of wise and carefull parents, are allowable and indissoluble. Which Doctrine, brought to this Rule, is proved most prejudiciall to the power of parents given them in the fifth Commandement, which injoynes children to *honour their Parents*, especially in matters of moment, such as are their marriage and choyce of their callings.

6. Some Divines have undertaken the defence of some kinde of usurie, especially to the rich, and

*Per Calciturni
dunt perge pa-
trem. Sola in hoc
genere pietas est,
esse crudelem.*

*Ab hoc usuram
exige quem non
sit crimen occi-
dere. Ambr.*

so have animated some in that course. But this Doctrine brought to this *tryall* will not holde, seeing it is such a consumer of mens estates, and so uncharitable, as the Lord would not admit of it in *Israel*, but among his enemies whom he would have quite consumed. Besides, men deceive themselves in their distinction: for God in the case of usurie distinguisheth not betweene the rich and poore of *Israel*, but betweene the *Israelites* and *Canaanites*, betweene strangers and brethren. The poore indeede are mentioned, but onely thus: 1. Because they have most neede to borrow. 2. Because they are most liable to wrong and oppression. 3. The commandement of Loane is made especially for their good. 4. Usurie on them is a more grievous sinne and crying, *Exod. 22. 21. Object.* But if it were unlawfull, God would forbid it to the stranger, *Sol. 1.* The morall Law forbids it to all. 2. It is by God dispensed with by a Iudiciall, for the hardnesse of the hearts of the *Jewes*, for the unjustice of the *Gentiles*, who exacted it on the *Jewes*, and for the overthrow of the *Canaanites*. The word is, *Deut. 23. 20.* not *Lemicro* but *Lamicro*, *extraneo huic*, that is, to this stranger, meaning the *Canaanite*. 3. It is no more lawfull than Poligamy or a bill of divorce, which was against the Institutor. 4. When the *Canaanites* were destroyed, all usury was afterward absolutely forbidden: *Psal. 15.* and *Prov. 28. 8.* *Ierome on Lev. 18.* In the Law usurie is forbidden onely to brethren, but in the Prophets to all absolutely: and in the Gospell much more, because all

*Vide profellum,
C. 4. Ieron.*

all are now brethren. So much for the second Rule.

Thirdly, in all doubtfull Doctrines, that is the truth which gives most glory to God, and least unto any creature: for as God in all things intends his owne glory most, (which is the maine end of all his courses) so doth his word, which after a speciall manner resembleth himselfe. This word so propoundeth all the frame of mans salvation from the lowest staire to the highest, as God may have his glory in all: 1 Cor. 1. 29. 31. *That he that glorieth might glory in the Lord:* and that no creature might share with him in his glory, which he never would communicate to any other: verse 29.

ἵνα μὴ καυχῶνται πάντα σαρξὶ ἐναντίον τοῦ Θεοῦ, That no flesh might glory in his presence. To apply this to particulars.

1. The Church of *Rome* maintaines a Doctrine, that Saints departed are to be invocated, as Mediatours (though not of redemption, yet) of intercession. Wee affirme the contrary according to the Scripture. Bring now this point to this tryall, whether gives more glory to God, and lesse to the creature; we, who affirme him to be a *God hearing prayer*, who onely knowes the hearts of the *sonnes of men*, and is omnipresent to heare, and omnipotent to helpe, (all which are incommunicable Attributes of the Deity:) or they which against the Scripture robbe God of this part of his honour, and bestow it on creatures which are not capable of it? *Isay 63. 16.*

2. The same Church of *Rome* teacheth, that to

H

the

3 That is the true Doctrine which giveth most glory to God.

the justifying of a sinner before God is required not onely an imputed righteousness, but an habituall righteousness, which are workes of charity, which makes a man of just more just. Wee in this Doctrine of Iustification utterly exclude humane merit. Now bring this different Doctrine to this Rule: Whether gives more to God, and lesse to the creature; that Doctrine of Iustification by faith onely, which utterly takes from man all that hee can thinke of to justifie himselfe withall, and ascribes the whole worke of salvation from first to last unto God: or that Doctrine which puffes up man in conceit of some righteousness in himselfe, and takes from the Lord this honour to be *Hee that justifies the ungodly*? And this is the Rule, to which the Apostle brings the same Doctrine to be tryed, *Rom. 3. 27, 28. By what Law is boasting excluded? Not by the Law of workes, but by the Law of faith.* And because this Doctrine excludes all boasting, hee concludes, *Therefore is a man justified by faith without the works of the Law.* See *Rom. 4. 2.*

3. The Church of *Rome* also maintaineth the Doctrine of humane satisfactions, and enjoynes many penances to satisfie the justice of God for veniall sinnes: Wee on the contrary teach, that wee must every day pray for the pardon of our daily sinnes. Now bring this different Doctrine to this Tryall: Which gives more to God, and lesse to the creature; that which applies an infinite justice to God, the violation of which must be made up by an infinite person; or that which im-

putes

putes to him an imperfect justice, such as a sinfull man may satisfie, and an imperfect mercy, if our owne workes make not supply?

4. The same Church teacheth, and so the Church of the *Lutherans*, that God hath elected all to salvation, and Christ hath redeemed all and every particular man. We according to the Scripture holde, that God hath chosen *onely heires of salvation*, and that Christ for his part redeemed not *all particulars*, but *all kindes*: for hee that would *not pray for the world*, would *not die for the world*. How shall we bolt out the truth? *Answ.* Bring the Doctrine to this Rule: Wee aske, If God have elected and Christ have redeemed every particular man, why is not every particular man saved? Because (say they) God foresawe who would beleewe, and who would not: which is to make Gods election frustrate, as electing such as hee foresaw would not beleewe, as also dependant on the will of man, and mans will to overrule Gods: And not mans salvation to depend on Gods will and election; than which nothing can be more dishonourable to the Majesty of God, *Rom. 9: 19. Who ever resisted his will.* Adde hereunto, that in the Doctrine of falling from grace, Gods glory suffereth, for thereby *the seede of God* loseth the glory of being incorruptible, and Gods truth suffereth, who saith it *abideth for ever*.

Iohn 17.9.

5. The same Church teacheth, according to their ordinary practise at this day, that the Pope hath power to make lawes to binde the conscience; hee hath power to dispence with lawfull

oathes, and untie the conscience which Gods law hath bound: he hath power to dispense for marriages within degrees prohibited by God, & the like: We deny any such power can agree to any mortall creature, and holde it a tyrannicall usurpation. Bring these and the like positions to this Tryall. Whether gives more glory to God, and lesse to the creature, to acknowledge him the Lord of his owne Law, onely above it, or to set a Prelate not onely in his chaire of estate, but above God, who is able to reverse and abrogate his Lawes at his pleasure, and to sit in the consciences of men, which is the Lords owne and onely consistory. That is the third Rule.

4. All true Doctrine leadeth unto Christ,

Fourthly, all sound Doctrine directs and leades unto Christ, magnifies and sets up Christ, who is the end of the Law and Gospell: and as Christ prooved the *Jewes* not to be of God, because they dishonoured him the Sonne of God, *John 8*. So whatsoever Doctrine dishonours Christ, cannot be of God. And, if we bring the whole body of Popery to this rule of Tryall, it will appeare not to be of God.

The ambitious word *merit* not found in the Scripture,

1. Their whole Doctrine of *merits* and humane satisfactions, how doth it obscure the merit of Christ, yea abolish the absolute satisfaction of Christ who hath paid the uttermost farthing? This Doctrine makes Christ but a peece of a Saviour, halfe a *Iesus*, for every man must be a *Iesus* to himselfe; and, whereas the Apostle saith, *There is no other name given under heaven whereby to be saved*, hereby every man hath a name to save himselfe.

Acts 14, 12.

2. That

2. That damnable Idol of the *Masse*, wherein (as they say) Christ is offered by the Priest for the finnes of the quicke and dead, what is it else but an utter renouncing of Christs owne and onely oblation, arguing it to be imperfect, and an insufficient satisfaction? For so the Apostle concludes against Leviticall Sacrifices, *Heb. 7. 27.* They were many because they were imperfect; this is perfect, therefore but one and once. See chap. 9. 26.

3. Their unholy Order of Priesthood and sacrificing shavelings, what else doth it but wage battel against the Priesthood of *Christ*, which being after the Order of *Melchizedeck*, is ἀναγβατον, and cannot passe from him to any other, *Heb. 7. 23.*

24. There were many Priests, because of their impotency, but this man hath an everlasting Priesthood, therefore needes no successour on earth, nor had none as they had.

4. The maine pillar of Popery, which stands on the Popes headship over the Church, how dishonourable is it to Christ, who, being every where present by his Spirit and grace, is implied thereby to be absent, and to stand in neede of a Vicar? Besides, it makes the deare Spouse of Christ a Monster, having two heads being but one body. Besides, the infinite constitutions of this supposed head cleane contrary to the lawes and government of the one and onely lawfull head and King of his Church, *Iesus Christ.*

5. Their Doctrine of unwritten Traditions, which are *pari pietatis affectu* to be received with

Council Trident.

Heb. 3, 5, 6.

the written word, how manifestly doth it dishonour the Prophetickall office of Christ? How could he be the onely true Prophet, if hee left halfe the will of his Father unrevealed, but lapt up in obscure Traditions? How could he satisfie his Prophetickall office, if he deteined from his Church some Doctrine needful for her to know? How was he *faithfull in the house of God as a Sonne*, if he came behind *Moses* his servant, who brought a perfect patterne from the Mount, for the direction of the smallest things in the *Tabernacle*? How did he *teach us all things when he came*, as *Ioh. 4. 25.* if the Church may still coyne new Articles of faith? as *Scotus*. Before the *Laseran Councell* Transubstantiation was no Article of faith: it seemes our Saviour left something alone for the *Councell of Trent*, and the *Laseran Councell* to determine, and that the *Samaritan* was deceived.

1 Tim: 2, 5
Rom: 8, 34

6. Their blasphemous prayers to Saints, Angels and Relikes, how pull they men from the *Mediatour* who is but *One*, and dishonour his *Intercession* which now he makes for the Saints? while they have one prayer to Christ, they have twenty to the Virgin. What can be more blasphemous and more derogatory to his power, and glory, than to joyne with him in the administration of his kingdome the Virgin *Mary*? that hee must dispense justice, but she mercy; yea in the omnipotent worke of his mediation saluting her, and praying unto her by the title of *Mediatrix hominum*, Mediatresse of men: nay giving her a power farre above him, *Iure matris impera*, Command him

him in the right of a mother. Thus *our mighty God and Saviour* is become an underling to a poore creature.

Tit. 2, 13

These can be no sound Doctrines, which so dishonour the Sonne of God, and spoyle him of his royalties, as the souldiers did spoile him of his garments, to *whom the Father hath given a name above all names, that all tongues should confesse him, and all knees bow unto him.* So much for the fourth Rule.

Phil. 2, 9, 10

Fifthly, that is the soundest Doctrine, which most restraines corrupt nature and fleshly affections: *Tit. 2. 11, 12. The grace of God hath appeared, teaching us to deny ungodlines and worldly lusts:* which is the maine intendment of the discovery of grace. a maine fruit of the Gospell is *the crucifying of the flesh with the lusts, and a mortifying of our members upon earth,* which of all things a carnall man cannot brooke. Therefore in all differences of Doctrines, observe which of them presseth most precise obedience to Gods will, which of them gives least toleration to the least offence of God, which of them is most unpleasant and unfavoury to the nature of man, which of them most boulders and gives liberty to naturall inclination, and you have *tryed* the truth from errour. For example:

5, That is most sound Doctrin which is most contrary to corrupt nature

Gal. 5, 24
Col. 3, 5

The whole Doctrine of *Popery*, how pleasing is it to the nature of man, seeing there is nothing in it but a naturall man may performe it without any speciall grace of regeneration? which indeede is the chiefe cause why a great part of the

*Vanus est labor
qui Scripturas
Hauriuntur:
Solum de expres-
Et verbo Dei:
Et nos ipsas
Scripturas sa-
cerdotes inveniunt,
et dum loquen-
tem potius audi-
emus, quam ut
ad legem ista ele-
menta nos con-
versamus.*

world is taken with the love of it.

1. What a deale of paines cuts it off in reading, studying, and meditating on the Scriptures, while it teacheth, that *Ignorance is the mother of devotion*, and, it is lost labour which is spent on the Scripture? and while they burne the Scriptures as formerly wicked King *Ahaz* did, or *Antiochus*, or *Maximinus*, calling them the *Hereticke Bookes*: so as a man may truly say, that the Papists hate the Bible, as a theefe hates the gallows: This is farre easier than to call after knowledge, and cry after understanding, to seeke her as silver, and to search as after treasures.

2. How can there be devised a more easy faith, and sooner got, than confusedly to beleieve as the Church beleieves, without any distinct knowledge or faith of their owne? A faith got without all paines, and of which we may well say, It is worth nothing, because it is had for nothing: a faith wherein they never neede to looke to the essentiall markes and sound growth of it. This is sooner done than to *proove a mans owne selfe whether he be in the faith or no*.

3. How doth it please nature to magnifie nature, to deny it to be so corrupt and dead as it is, but *halfe dead*, as the man betweene *Iericho* and *Ierusalem*, to tell it it hath good preparations and abilities of it selfe to conceive and practise much good, and with a little helpe it can keepe the Law, and come out of Gods debt? What man wanting grace would not finde something in nature to bring before God to bring himselfe into request by?

2 Cor. 13, 5.

Luke 10, 30.

by? For every naturall man is a Iusticiary. Whereas our Rule saith that it is a *new creation*, which is of nothing, and a *quickening* where no life of grace was, yea a death in finnes and trespasses; and not a recovery as out of a swoone.

Eph. 2, 1.

4. How pleasing is it to nature, to be tolde and taught, that no paines is required to keepe the heart, nor to resist the first motions to evill, which they say are not evill: that some finnes are veniall in their nature, put away with a light sigh, a knocke on the breast, or an *Ave Mary*: that a man may lie in sport or officiously for his advantage; and if hee steale a small thing, it is but a veniall thing? This will please the carnall man farre better than to tell him, that he may not lye for Gods greatest glory, and that the very first thought of stealing the least trifle is damnable. But, what is all this but to speake peace to the wicked man, to whom the Lord saith there is no peace, *Esay 57. ult.*

5. Who would not be a Papist, if that Doctrine were not proved false by this Rule, which offers release from finnes, and from hell; yea offers the whole kingdome of heaven for money? who would not swear, whore, profane the Lords day, rise up against Magistrates, oppresse, riot, and addict himselfe to all villany, if for a little money he may have a pardon for all his finnes: or suppose hee must needs goe a while into the kitchen of Purgatory, yet for a little money or lands to the Church and Priests for Masses, he is sure to be remooved to Gods parlour in heaven?

6. In

6. In our whole courſes let one Preacher come and call men to a diligent ſtudy of the word, or to a ſtrict obſerving of the whole Saboth, let him ſeeke to pull out of mens mouthes their owne words, out of their hands their cards, or cuppes, and injoyne them a conſtant ſanctification of the Lords reſt; let him call them to the often receiving of the Sacrament, and ſtrict preparation to it: let him call them to circumspection againſt the leaſt ſinne, to zeale and profeſſion in holinneſſe: oh what a tedious and irkſome Doctrine is all this! Now farewell liberty, ſports, and all good company; what a precise fellow have wee gotten to make fooles of us, &c! Let another Preacher (as ſome ſuch there be) come and tell us, A man may doe well enough without ſo much preaching, and what ſhould private men meddle ſo much with the Scripture? That to ſpend the Saboth ſo religiously and ſtrictly, is Iewiſh, and not ſo neceſſary: That men may take ſome liberty to play and recreate themſelves on the Saboth day: That it is not good to be overforward in religion, for that were to ſmell of purity, and be too ſtrict, yea *wiſe overmuch*: That Miniſters may doe well, and winne their people by being good companions: That men be men, not Angels, nor God ſo ſtrict in ſo ſmall matters: Here's a man indeede that winnes the ſpurres, hee carries Townes and Countries after him: Here is a Preacher *for our people*, as was once ſaid of the *Prophet that prophecies of wine and ſtrong drinke*. But who is the true Preacher now by our Rule, hee that carries

carries the generall applause of the multitude, or he that is the greater enemy to the liberty of the flesh? Oh were we wise to apply this Rule, Gods pure ordinances would get strength apace, and our selves should thrive apace by the Doctrine we heare.

The sixth and last Rule for *tryall* of Doctrines, is this: That Doctrine which most soundly comforteth distressed consciences, is the soundest, and to be embraced. For the end of all Scripture, *Rom. 15. 4.* is, *That we through patience and comfort might have hope:* and the Prophet, *Psal. 119. 8.* saith, *The testimonies of God rejoyce the heart.* The reason why God hath given learned tongues, is, to *speake words of comfort to the weary:* And most excellent is that in *Gal. 6. 16.* *Peace shall be to him that walkes by this rule, and mercy, and upon the Israel of God.* The Gospell is a word of peace, and glad tidings of salvation. And therefore that Doctrine which brings the most welcome message to a distressed conscience, is the true Doctrine, most agreeable to the Gospell. To make some application.

1. We teach, that a man may be certaine of his salvation in this life by an ordinary and speciall faith; because faith assureth the soule of pardon of sinne, and present favour of God, and brings in comfort, as *Matth. 9. 2.* Iesus seeing their faith, said, *Sonne, be of good comfort, thy sinnes are forgiven thee:* it brings peace, and boldnesse with God, *Rom. 5. 1, 2.* it brings in joy of faith unspeakable and glorious, *1 Pet. 1. 8.* But the Papists, and some amongst

6 That is the soundest Doctrine that most soundly comforteth distressed consciences

May 30 4

mongst our selves hold there can be no such certainty of salvation, but conjecturall and probable, and deceitfull. Bring this Doctrine to this Rule: A poore soule afflicted in conscience, sees nothing but Gods wrath, and hell ready to swallow him, hee is afraid of damnation which hee knowes he hath deseryed: whether hath more comfort, for a Papist to tell him of the unspeakable love of God, here is an emplaister and remedy, but you must not be so presumptuous as to apply it; all this increaseth the torment: or for him that brings the emplaister, to say, here is the unspeakable love of God, the unsearchable grace and merit of Christ, here take and apply it, holde the comfortable possession of Christ, which enrichteth and entitleth you into the unchangeable love of God. Here the heart rests not in the emplaister, but in the application of it: Popish Doctrine is like an emplaister to a broken bone, but kept in the pocket.

2. What uncomfortable Doctrine is it, that they teach us to seeke life in the Law, which is to seeke life in death, *because of our weaknesse?* Gal. 3.21. *If there were a Law that could have given life, righteousness should have beene by the Law, Rom. 8.3.* The Sonne of God supplied *what was impossible to the Law by the infirmity of our flesh.* What an uncomfortable Doctrine then is it, that wee must place our hope in our owne righteousness, and that the Gospell is nothing else but a more perfect Law than *Moses* was? Surely if we ground our joy in our selves, it shall be like that of *Israel*, dancing

dancing before the Calfe of their owne making,
Exod. 32. 16. as short and unsound.

3. What an uncomfortable Doctrine is that of
 falling away from grace, and out of Gods favour?
 What comfort can I have of my faith and hope, if
 of a true childe of God to day, I may become a
 childe of the Divell, and be cast into hell to mor-
 row? What *glorious and unspeakable joy can there*
be in such a perswasion, but rather a desperate feare
 of finall rejection? No, it is the continuance of
 our joy that makes it so unspeakable: and this is
 the sure anchor of our hope, that Gods love is un-
 changeable, and he *preserves us by his power to sal-*
vation, saying as Isaac, *He is blessed, and hee shall be*
blessed, Gen. 27. 33. and as Pilate in Christs super-
 scription, *What I have written, I have written, Iohn*
19. 22. His Decrees are as the *Lawes of the Medes*
and Persians which cannot be altered, Dan. 6. 8. Whom
he once loves he loves to the end, Ioh. 13. 1. and also
 upholds them to love him to the end.

1 Pet. 1. 8.

Verse 5.

4. What an uncomfortable Doctrine is it to a
 wounded soule, that he must come upon paine of
 damnation once in a yeere, and confesse all his
 finnes to a Priest, against whom hee hath not fin-
 ned? hee must confesse a debt to him to whom
 he owes nothing, and to him who cannot remit
 it? Which is so farre from being an ease to a
 wounded conscience, as that it is indeede a very
 racke and gibbet to it. For, how can he confesse
 all his finnes, which himselfe cannot *understand*?
 Certainly if *no man can number his finnes*, no man
 can confesse them. David confessed to God, and
 obtained

Psal. 19. 13.

obtained remission, *Psal.* 32. 5. The Prodigall went from his father, and returned to his father, and confessed, and was received againe, *Luk.* 15. 18, 19, 20.

5. How full of uncomfortablenesse is their Doctrine concerning the Word and Sacraments, the speciall meanes ordeined for our strength and comfort? For the Word: *If thy word (saith David) had not bene my comfort I had perished in my trouble.* But Popish Doctrine takes away the word from the people, which is wisdom to the simple, sight to the blinde, light to them that are in darknesse, and life to the dead. What a dismall thing is it for a souldier to be sent to the field against a multitude of powerfull and deadly enemies, but first bereave him of all his weapons?

For the Sacraments: If their Doctrine be true, that the efficacy of the Sacrament depends on the intention of the Priest, who can know when it is effectually but himselfe? What man knowes whether he receive the Sacrament, or no, or whether the Sacrament doe him any good, seeing he cannot know the Priests intention?

So much for the application of Rules unto Doctrines.

Now to the Rules applyable unto practise.

The first Rule respecteth God, three wayes: 1. from his word, 2. in his presence, 3. for his glory.

I. For the word of God wee must labour to bring to every one of our actions, 1. A precept or commandement, calling for obedience: *What*

Psal: 119, 91.

All actions
must be done,
1. By vertue of
a word.

I command, that doe onely : else will be said, *Who required these things at your hands ?* *Isay* 1. 12. 2. A promise confirming us in our obedience; for, as the former gives us a calling and leave, so this gives successe. If thou beest in Gods worke, thou art under his protection, and maist boldly pray for a blessing promised. 3. A threatening, to re- straine disobedience, if thou beest either negligent in well-doing, or doing that thou shouldest not. For all these, see one instance, *Genes.* 6. 18, 19. *Noah* in making the Arke, 1. had a commandement, *Make an Arke* : 2. A promise, *Enter into it, and be safe* : 3. A threat, *All that enter not shall be drowned*. God is the first mover in himselfe, and he must be the first mover in all our motions and actions.

II. As every action must be undertaken by his word, so also it must be done in his presence: *He- noch walked with God*, *Gen.* 5. 22. *David set the Lord alwayes before him*, *Psal.* 16. 8. *Moses by faith saw him that is invincible*, *Hebr.* 11. 27. This will feare us from sinne, as the Iudges eye curbes a malefactor; and quicken us in good duties, because our Masters eye is still upon us: and comfort us in troubles for well-doing, because our Master is with us to save us.

III. As by his word and his sight, so must I undertake every thing even the smallest, for his glory: Whether I eate, or drinke, or whatsoever I doe, I must therein make my selfe serviceable for his glory. This caveat will hinder all things, which would any way dishonour God. *Moses* will not

2 In Gods pre-
sence.

3. For Gods
glory.
1 Cor, 10, 30

not leave an hoofe behinde him at *Pharaohs* request, because hee lookes at Gods glory. *Nehemiah* for Gods glory seemed to neglect his owne safety and life, chap. 6. 11. *Should such a man as I fly? Who being as I would goe into the Temple to live? I will not goe.*

The *second* Rule respecteth the action it selfe to be done: and this both for substance and for circumstances.

1. Every action for the substance of it must besee me the Gospell: *Phil. 1. 27. Onely let your conversation be such as besecmeth the Gospell of Christ:* our actions must not onely be squared to the rule of the Law, but to the profession of the Gospell. This rule is of large extent, and appliable to every action: and a man should say thus with himselfe, VVhat? is this action honourable to my profession? is it a peece of my generall calling of a Christian? The Gospell is an holy Gospell, and I professing it must passe all my time in all manner of holy conversation, *1 Pet. 1. 15. 17.* Doth this action favour of holinesse? The Gospell is from heaven, and heavenly, and my conversation, if I professe it, must be in heaven, *Col. 3. 2. Phil. 3. 20.* Doth this action relish of heavenly-mindednesse, and of a conversation without covetousnesse? To joyne practise with profession, besee me the Gospell: otherwise, to speake well of religion, without the worke of it, is as if an hungry man should speake of meate when hee hath nothing to eate. Liberall sciences are for contemplation, Divinity and Christianity for practise. We must not con-

rent our selves to see our duties in our places, as we see Citties in a Mappe which we were never acquainted with.

2. Every action must be done well, in due circumstances: for in things, which in themselves are not sinnes, much sinne lyeth in the undue and unfit circumstances of them. See an instance: Is it not lawfull for a King to number his people, both in respect of tributes, and levying of armies, to impose on them oathes, and services of subjection? Yes: But circumstances made this unlawfull and sinfull in *David*. 1. Because he did it in pride, to know his power and strength, without cause. 2. Because it was in fleshly confidence, on the multitude of his armie. 3. Because it was in idle curiosify, hee would know that which God would not have knowne, who had promised they should be innumerable. 4. Because he neglected that word and commandement, *Exod.* 30. 12, 13. That when the people were numbred, every one should pay halfe a shekel lest they were destroyed: and so many wayes sinned.

Againe, is it not lawfull for a parent to bewaile the death of his Soone, especially if violent and untimely, who seemes to be taken away in his sinne, without any testimony of repentance? Yes: But some circumstances made it very unseasonable for *David* to testifie so great sorrow for *Absoloms* death, as *Isab* wisely signifies, *2 Sam.* 19. 5. for although he had just cause to mourne for *Absolom*, because himselfe had beene indulgent, and wanting in his education: and besides,

Every action
must be done
in due circum-
stances.

David sinned
in numbring
the people, how

David's mourning for Absalom culpable, 4 reasons.

though he knew by *Nathans* Ministry, that his sins had brought him into this strait, wherein he could hardly tel whether to overcome or be overcome was more miserable; yet by exceeding in sorrow at that time, 1. hee seemed not to be so thankfull unto God as he should for victory against seditious persons. 2. He preferred a private affection before the publike safety. 3. He shewed unthankfulnesse to the army, by whose power and perill himselfe and his kingdome was in safety, he shamed the faces of his servants which saved his life. 4. He thought not of the danger of sudden insurrection and present rebellion, which *Joab* well perceived, verse 7. So as it was lawfull moderately to mourne, but not with such excesse and testimony as was joyned with offence of his people, with neglect of his owne danger, and with the hazard of publike peace.

But let us now see *David* who had failed in not observing circumstances, notably graceing himselfe againe in such accurate observance of circumstances, as made him refuse a very lawfull action when the circumstance so required. 2 *Sam.* 23. 17. Being marvelous desirous to drinke of the water of the well of *Bethelhem*, three mighty men brake into the host of the *Philistims*, and drew water, and brought it to *David* to drinke. *David* now had power and neede to drinke it, but would not, but powred it out upon the ground before the Lord. 1. Because he would testifie his thankfulness to God, who had both given him such men, and also preserved them. Hee is not proud

Why David refused to drinke the water of Bethelhem, 3 reasons.

proud of them, neither ascribes the happy event to their power or fortitude, but to God. 2. Because (in great wisdom) hee would not have his subjects rashly to thrust themselves into such dangers. He feedes not their rash confidence, but wills them (in effect) to be diligent in avoiding of danger. 3. He would not satisfie his owne desire by the extreame perill of his subjects, but if they by such an hazard overcome their enemies, hee will overcome himselfe, he will shew how deare his subjects lives are unto him.

The *third* Rule respecteth the Agent: in whom three things are requisite. 1. Hee must be a good man, a good tree, else there will be no good fruit. 2. The person must be pleasing in this particular action: and that is, when it is done by faith: for *whatsoever is not of faith, is sinne, Rom. 14. ult.* Let the action be never so indifferent, never so small, yea never so good, if I doe it with an erroneous or doubtfull conscience, it is sinne to me. 3. Hee must in doing any thing containe himselfe within his speciall calling, *1 Cor. 7. 20. Let every man abide in that calling to which hee is called.* For many things are wel done, out of duty and office, which same things are sinfull, done without just warrant and calling. Let a thing be never so just, if it be done out of a mans way, it loseth the beauty and justice. *Absolom* had justly deserved death, but *Ioab* slew him unjustly, because hee was warned by *David* to spare him. Now *David* had the power over his life, so had not *Ioab*. *Elijah* calls for fire from heaven against his enemies, and justly,

Every action
must be done
by a due agent

How *Elias* did
well in calling
for fire from
heaven, and
not the Apo-
stles. Two Dif-
ferences.

I.
Luke 9. 45.

2.

justly, 2 *King*. 1. 10. 12. But if the Apostles at-
tempt it, *Luke* 9. 54. they shall justly be repro-
ved; because even the best examples are not to
be followed without divine vocation or calling.
For the difference betweene these holy men lay
in the matter of their calling. *Elijah* knew what
spirit he was off, being stirred up by Propheticall
instinct, and was certaine of Gods will: but the
Disciples *knew not what spirit they were of*, being
stirred by an humane spirit lusting after revenge,
against the will of God. Besides, *Elijah* had a
singular spirit, and speciall vocation to revenge
on Gods enemies: But the office of Christ and
his Apostles, was, to save sinners, and bring them
to repentance.

To preach the word is a *worthy worke*, 1 *Tim*.
3. 1. but for a shoemaker or an artizan to under-
take it, is base and unworthy. To baptise the
childe of the beleeving parent is most necessary
and fit: but for a woman, or a midwife, or pri-
vate person is neither necessary nor lawfull.

The *fourth* Rule concerneth our brother, to-
ward whom in all things we must expresse two
vertues. § 1. *Charity and brotherly love.*

§ 2. *Care of his edification.*

Math. 22. 39.

To love our
neighbour as
our selves,
how.

I. The Rule of charity is in that precept, *Thou
shalt love thy neighbour as thy selfe*. Then looke
what I would not (out of sound judgement) have
him doe to me, I must not doe to him: not offer-
ing to him what I would not have offered to my
selfe. The meaning of the Rule is, that I must
embrace every man with the same kinde of love
wherewith

wherewith I love my selfe, although I am not alwayes bound to the same degree. For suppose that I be in danger with another friend, I can save one of us two, and but one, here I must save my selfe, and not him. *Object.* But wee desire in this case, that the other should save us, and not himselfe, and therefore doing as wee would be done unto, wee should save him, and not our selves.

Answer. That which we justly desire to be done to us we must doe to others: but this is an unjust desire in this comparison: for God hath ordained degrees of men for degrees of love; first our selves, then the household of faith, first our owne families, and then others.

Object. The widow of *Sarepta* had baked a little floure for her selfe, and she bestowed it on *Elijah*, when it would not serve them both.

Answer. 1. She certainly knew the meale should serve both her selfe and her sonne, and also the Prophet, partly by divine instinct, and partly by *Elijahs* words. 2. She had experience by the miracle, that the oyle and floure wasted not, but increased, as *Elijah* had spoken, *1 King. 17. 16.*

II. In doing any action in the sight of others, I must have care that I be so farre from scandalizing, that I must edifie my brother. For suppose a thing be in it selfe indifferent, or lawfull; yet if I cannot doe it but I must offend him, I must forbear. *1 Cor. 8. 13. I will never eate flesh while I live, before I will offend my brother. And, Let all things be done to edification, Rom. 14. 21.*

But this Rule must be understood with these

cautions: 1. It must be a *weake* brother: 2. to forbear indifferent things, not necessary duties: 3. forbear onely for a time, till he may be instructed if he will: 4. in such indifferent things as the life stands not in; our forbearance may not impair our life or health, for then it loseth indifferency.

If now we shall apply many of our actions to these and the like Rules, we should see the crookednesse of them, which yet we esteeme straight enough. See it in some instances.

1. Men in losses and extraordinary crosses seeke out (as they say) and commonly and boldly runne to the witch or cunning man, and the losing witch is thought a publike good, or commodity to the whole Country where he is. But lay this action to these Rules or any of them: 1. Gods word prohibiteth and threatneth it. 2. For Gods presence: thou hast runne from God to the Divell, and renounced God by depending on Satan for helpe. 3. For Gods glory: thou couldst not more dishonour him than by so doing. 4. For the meanes: thou hast renounced lawfull meanes, sanctified by God, and hast used such as for all worldly gaine should not have beene used. 5. Doth it besee me the Gospell, or a beleever, to runne in post hast to Satan? Is it because *there is no God in Israel*? Did *Saule* ever doe so till God was gone from him? 6. For thy selfe the Agent: thou art a plaine infidell, yea worse than an infidell; there being no cure but by faith in the Divell: thou hast runne out of thy calling, hast cast

off the yoke of God, and by the hand and helpe of the Divell hast avoided the hand of God for the present; to the scandall of thy brethren, and the wounding of thine owne soule.

II. Many addiect themselves to many sports and recreations on the Saboth day: *Oh the Saboth was made for man, and not man for the Saboth, &c.*

Mark 2, 27.

But bring this to the forenamed Rules: 1. Where hath God commanded it? Sure we are hee hath commanded the sanctification of the Saboth day, which is the whole and parts: Is this to sanctifie a day to the Lord? 2. Whether maketh more for Gods glory, in whose sight we are, Saboth-dayes duties, or recreations? whether dare wee pray rather for blessing and successe upon? in which have we more comfort, and would have God to finde us in? 3. Whether becommes a Christian better, who is commanded to cease from his ordinary calling and lawfull vocation, because they destroy the Saboths rest, and much more sports and play lesse necessary? whether is recreation for rest, or labour? Whence wee conclude, that howsoever on the Saboth wee may and must rejoyce, yet our rejoycing must be that of the Jewes, *Nehem. 8. 12.* that they *understood the Law*, namely in things spirituall and holy.

III. Others worke, and thinke they may, in their callings, in the morning and evening of the Saboth: as some of our tradesmen and shop-keepers. Bring this common practise to this Rule.

1. Gods word is expresse, *Thou shalt doe no manner of worke, Ier. 17. 21.* 2. Hast thou God in thy presence?

sence? he rested from *all* his worke. 3. Doth it beſeeme that profeſſion which is heavenly? Savours it of heavenly contemplation, or baſe earthlineſſe? 4. Art not thou runne out of thy way, ſeeing thy calling on the Saboth, is, wholly to ceaſe from thy calling, and doe no worke but workes of mercy, and ſuch as ſerve to preſerve the Miniſtery and Gods worſhip. 5. Is not the example as wicked as the action, and the hurt to others more than the advantage to thy ſelfe? 6. The Pſalme for the Saboth directly meetes with this objection, *Pſal. 92. 1. It is a good thing to praiſe the Lord in the morning, and to declare thy truth in the evening and in the night ſeaſon.* 7. If a man plow and threſh on the Saboth day, hee is counted a profaner of it, an Atheiſt, and ſo he is: and why not hee alſo that labours at the racke, or in the mill, or the boate? Alasſe the profaneſſe of our dayes, that he that is drunke, diceth, cardeth, or ſweares on the Saboth is counted honeſt and religious enough; and thoſe that paſſe their Saboth worſe than beaſts (which though they can do nothing to ſanctifie their reſt, yet doe they nothing to profane it) are applauded, whileſt conſcionable obſervers of it are ſcorned.

IV. For reſorting to ſtage-playes, and frequenting of places of idle reſort and unlawfull games: which, would men bring to the Rule, they ſhould not be ſo frequented as they be. 1. Gods word is, that ſuch *filthineſſe ought not to be named among Chriſtians, much leſſe acted:* and that we ought to *paſſe away all our time in feare and trembling,*

bling, 1 Pet. 1. 17. 2. God is there present to take account of every idle word: and there is the passing of nothing but idle and hurtfull words, against God and man; and an holding of mens cares to them many houres together. 3. Wouldest thou willingly he should take thee at a play, or at cards or dice, when hee comes to judgement? 4. For one speciall circumstance; Are not men there in womens apparell, contrary to Deut. 22. 5. 5. For thy selfe, thou art neither in thy generall nor in thy speciall calling, and therefore art out of the way of Gods protection. 6. For thy brethren: as thou maintainest the Players, or gaming houses, or alleyes in an unlawfull calling, so thou offendest others by thy example; especially if thou beest a Master or Magistrate that abetteest such ungodly and unlawfull courses, thou sinnest by example, against duty, and decorum. Oh let unthrifts so spend their time, and not thou who shouldest punish and repress them.

Mat. 13, 36.

V. The last instance concerneth our fashioning our selves in our apparell and behaviours, both to the strange fashions of other countries, or the fantastickall fashion of our owne. 1. Gods word is, Zeph. 1. 8. *I will visite the Princes and the Kings children, and all such as are clothed with strang apparell.* How hath God visited the late strange fashion and coulour of yellow ruffes, both in the deviser and first wearers; on which God hath cast speciall reproach, that in scorne not only chimney-sweepers, but hang-men in their office taken it up: which yet some will not be warned by?

2. Whether

2. Whether doth thy conscience tell thee, that thou art assured, that strange and fantastick fashions make thee as comely in Gods eye, and to Iesus Christ whose spouse thou professest thy selfe to be? And whether darest thou say, thou glorifiest God by them? Art thou sure thy conscience is neither erroneous nor doubtfull? 3. For the circumstances: hast thou an eye to adorne thy profession, with thy body? Or doth it be seeme the profession of holinesse, to runne through all lightfashions? The Apostle, *1 Tim.* 2.9. commands women to aray themselves with *modestie and good works*, as women professing the feare of God. And garments should expresse the *hidden man of the heart*, and shew the sober fashion of our minds, and not the vain fashions of forrein Countries. 4 For thy own person: do these fashions argue thee to be a beleever, whose cheif care is to adorne the soule? Or canst thou thinke the Lord Iesus can be put on together with such fashions? 5. For thy brethren: how doest thou scandalize them, offending some, provoking others, and bringing a blott of levitie upon thy selfe, whose good name should bee a *precious ointment*, and whose course in this behalfe, should savour of grace and gravitie, suitable to the gravest presidents of good and godly women, and the most sober of thy ranke and degree?

Object. Some will be ready to turne off all this which hath ben sayd, replying thus, Alas man! you are too precise your selfe, and you would have vs so too: wee cannot put on our clothes without

1 Pet:3.3,4

Eccles,7,3

without you, nor take any recreation without
your leave, no nor yet with it.

Answ. According to the text, *Try all things :*
And can he be too strict or curious that must *try*
every thing, even the least? Let me see that man
that thinks himselfe exempted from this pre-
cept, or any of his wayes: No, no, there
is a strict *Tryall* and account behind;
and hee shall best fit it, that
is strictest in *Tryall*
afore-hand.



Hold



Hold that which is good.



His precept is aptly knit to the former, and informeth us what we should doe after we have examined and *tryed* the truth, and hath in it,

1. A Commandement: *Keep or hold.*

2. A limitation: *That which is good.*

For the former: It is not enough lightly to examine our courses, no nor yet so judicially as to finde out the truth, if we goe no further: as many who please themselves, and feede their eyes with reading, and their mindes with meere speculation, but cleave to no sound opinion, but are unstable and unsettled in all their wayes. And therefore the Apostle knitteth to *Tryall, keeping or holding*: For, what a madnesse were it to try a peece of mettall, and finding it to be good golde, cast it away: which is the folly of many a man in the case of sound and saving Doctrine, which is far more pure and precious than gold seven times *tryed* in the fire.

For

For the latter, we must *try every thing*, but not *lay hold* on every thing, and not catch whatsoever comes next to hand, as many are ready to *keepe* and *holde*, but it is chaffe in stead of good corne, and drosse in stead of golde: as many curious and dainty hearers, who are as men having ill stomackes, which cast up wholsome and strong meate, and *hold* nothing but fruite and trash, which feede and increase the humours there already: So wholsome and savoury Doctrine is rejected, and a few fine sentences, favouring of wit or learning, fetched any where but from the Scriptures, are held, and nothing else in comparison: Which is with the Prodigall Sonne to feede upon huskes in stead of the bread of his fathers house. And therefore the Apostle limiteth us in our *keeping*, *that onely which is good*. Now as God is the Author, and his word the Rule of all goodnesse, it followes, whatsoever God appoints, and his word approve, that is good, and nothing else.

Every one is bound in conscience to keepe whatsoever good thing he knowes approved by the word of God. For the word *keepe*, requireth a constancy in the knowne good, either of Doctrine or practise: Deut. 4. 6. *These are the Commandements: Keepe them, and doe them: for that is your wisdom.* This is the generall precept to all Gods people. For particular Churches: Rev. 2. 25. To the Church of Thyatira hee saith, *That which yee have already, hold fast till I come:* and chap. 3. 3. to the Church of Sardis, *Remember what thou hast received and heard, and hold fast and repent.* And

Doct.

All things must be tryed, but onely good things must be held.

And for particular persons: *2 Tim. 3. 14. But continue thou in the things thou hast learned: Tit. 1. 9. Hold fast the faithfull word.* The like for all the sonnes and daughters of wisdom: *Prov. 4. 4. 13. Take hold of instruction and leave her not, and keepe her, for she is thy life.*

Reason I.

1. Satan and seducers will seeke to snatch away the truth from us: This reason the Apostle seemeth to imply in the composition of the word *κατακρατειναι*: as if hee had said, *hold against all men, and all adversaries, which would withhold: hold with both hands all good and holy truthes, concerning faith and manners.* Theeves and robbers will meddle with no beggars, but where they have hope of a booty: Satan and his agents lye most in ambush against such as embrace the truth, and follow the thing that good is; there is the treasure of truth, the wealth of grace, and a booty which Satan would faine finger: He makes many on-sets to this purpose; and if we keepe not our ground, (here called the *keeping of good*) hee pulls us from our *hold*, and easily surprizeth and draweth us to the contrary evill. We had neede therefore so much the more watchfully to *hold that which is good*, as our adversaries are watchfull to robbe us of all our goods.

And, were it not that wee had such enemies without us, our inward and bosome companion, our owne corrupt nature is ever solliciting us, and drawing us aside; for were we of our selves inclinable to *hold good things*, the Apostle might have spared a number of the like precepts to this: But the

the Spirit of God seeing our disposition so rime and full of holes, to let *good things* slippe, and perceiving our dulnesse and sleepinesse, (with whom it is as with children, who being once asleepe, let things slippe out of their hands, which before no meanes could winne from them:) yea and which is worse, that while wee seeme waking, wee *hold* weakly, as a thing which a man cares not whether he *hold*, or no: therefore hee supplies our need, and strengthens our weaknesse, and awaketh our dulnesse, with this and the like exhortations, *Hold that which is good*. Which shew, that it is no lesse Christian vertue and fortitude to re-taine and keepe, than to attaine that which is good.

2. *Hold* and keepe all sound Doctrine, because of the great utility or profit thereof: for 1. It is the evidence of thy salvation, and of the inheritance of the Saints: How carefully doe men keepe their Evidences, & lock them up safe in the surest chests they have, because if they lose their Evidences, they may easily lose their lands: So lose thou thy part of the word, thou lovest thy part of heaven. Shall men be wise to keepe their Deedes and conveyances of lands and leases so safe as no man shall couzen or cheate them of them, and whatsoever casualty comes, these shall be provided for; and can it be wise or safe for any to bee carelesse in keeping the word, his evidence for heaven, without which he hath no tenure, nor assurance (out of his idle conceit) to one foote in heaven? 2. Wholsome Doctrine is the staffe and support

*Non minor est
virtus quam
quarere parva
inveniri.*

Reasf. 2.

support of a man in the way to heaven: A lame man, if he hold not his staffe, falls downe-right; and if the word directs us not in our duty, and supports us in temptation, wee fall quite away. 3. The sound doctrine and truth of Gods word is a notable preservative in dangers, so farre as it is held unto. A man in perill of drowning will catch and lay fast hold on any meanes of safety, and will lose his hand before hee will lose his hold: Every Christian is in this world as on a dangerous sea; the Church is the shippe, in which is salvation, represented by the Arke; the anchor is faith, *Heb. 6. 9.* the mast is the crosse of Christ; the prosperous winde is the Spirit of God; adverse windes tossing and tumbling the Church, are persecutions, tryalls, temptations, afflictions; the freight, graces, good conscience, hope, love, and the like; and the haven is heaven. Now lose the doctrine of faith, and shipwracke is presently made, *1 Tim. 1. 19.* good conscience and all is lost: But hold the doctrine of faith sound and entire, by the hand of faith, and all is safe.

3

3. There is but one right rule and way to attaine salvation, even the truth, which the *Truth* himselfe hath purchased at 'a deare rate: For the word of life, and the holy Gospell was not easily purchased, but by the precious blood of Iesus Christ; and should wee lightly esteeme so deare and precious a purchase? this will evince that it was never purchased for us: For, the Church for whom it was purchased is honoured with this title,

tle, to be the *Pillar and keeper of truth*, 1 Tim. 3. 15. for there in the Church fundamentall truth sitteth as on a rocky foundation: And every good man is a part of that good ground, described Luke 18. 15. who with honest and good hearts heare the word of God and *keepe it*.

4. No man but desires comfort when he most needeth it, especially in the houre of death: Now there is no surer way to provide and lay up comfort for these seasons, than by carefull keeping the truth. This ministred comfort to Paul, 2 Tim. 4. 7. *I have fought a good fight, I have finished my course, I have kept the faith, &c.* The Scriptures are the *wells of consolation*, Esay 12. 3.

5. It is not enough for a man that expects future salvation, to heare, know or professe the truth, unlesse he *abide and continue in it*. Hence saith the Apostle, 1 Cor. 15. 2. *Whereby yee are saved, if ye keepe what I have preached unto you.* And our Saviour tyeth blessednesse not to those that *heare the word of God*, but to *them that keepe it*, Luke 11. 28.

This serves to confute the Schoolemen, who have turned all Divinity into questions, even the Articles of religion and fundamentall points are turned into *Vtrums*, and a questionary Divinity, from which no edification, no proficiency in piety can be expected. These be most of them *vaine babblings*, and *oppositions of science falsely so called*, 1 Tim. 6. 20. As vaine as if a man should dispute whether the Sunne be risen at noone: And yet in Popish Schooles and Churches he is not thought

Use I.

a teacher of any worth, who is not a *Quodlibetary*, and prepared to dispute *pro et con* of the least *apex* or *iota* in Divinity: So as nothing can be so certaine or grounded but they must call it into question, and boldly dispute and propound opposite reasons: which is farre from this precept of *Holding that which is good*. A farre safer way they might learne of the Turkes, who suffer not a word of their *Alcoran* to be called in question under paine of death.

Vse 2.

Secondly, this reproveth many of our ordinary hearers, who are farre to seeke in this precept. 1. Some come and heare much good and wholesome doctrine, but *hold* little or none of it, but are like the tunnell that takes in the liquor at one end, to let it out at the other; so many take in the word with one eare, and let it out at the other: yea some that seeme to take some content and delight in the word while they heare, keepe as little as the other: whom wee cannot compare fitlier than to the sieve in the water, so long as it stayes there it is full of water, but take it out it keepees never a drop; so many longer than the Church holdes them, they hold nothing for an after-use. For how comes it to passe that many men are so grossly ignorant of many principles of religion (some not knowing at 60 yeares of age whether Christ was a man or no) wherein they have beene often instructed, but because they thinke it enough to heare, and not to keepe? How have many lost many worthy things in which they have beene greatly strengthened and comforted, but because they

they made no conscience to keepe what they seemed to have? 2. Some can heare and seeme to keepe something, if they can carpe or catch any thing, either to feede their owne corruption, or to heape their displeasure upon the head of their teacher. *Ahab* could remember that *Micaiah* never prophecyed good unto him. Oh such a man spake many yeares agoe against our government, he tolde us of our trades, buying and selling, setting of racks and vatts on the Saboth day; hee was busie with our fashions and habits, our games and recreations; hee speakes inconsiderately and uncharitably: And a great deale such they can holde and mutter some foure or five yeares after, as if they were spoken but yesterday. But aske such men, what was the text of the last Sermon you heard but two dayes agoe? ydu put them into a study, and after a long pause and rubbing their memory, they will perhaps tell you they doe not remember. These men are like the boulder poke, which lets out the finest flowre, and if there be any bran or huskes, will be sure to keepe it: And most opposite to our rule, because they catch and hold not that which is good, but that which is worst and most hurtfull. The proud man will hold his fashions, and the foole his folly though you bray him in a mortar, and the ambitious his error, if it will adde but one cubit to his height and state in this world. 3. There is a kinde of Academicall and Scepticall Christians, who notwithstanding all their hearing are unstaide and unsettled in their judgements and

courses, such as holde all things in suspence and question, that they may admit of any thing that may make for their profit or preferment: who walke not certainly in wisdomes way, for that doth *try all things*, and *keepe that which is good*: and how can he hold any good thing that holds not the rule of good, which is the word?

Use 3.

Thirdly, let us frame our selves to this so necessary precept, to hold the good lessons which are delivered unto us.

And for our direction herein we will consider,

1. The Rules } of holding good.
2. The Meanes }
3. The motives thereunto.

Rules of holding good.

1. Vpon tryall.

The first is in the Text: *Hold Doctrine* after examination, when we have tryed it to be good and sound, 2 *Tim. 3. 14. Continue thou in the things which thou hast learned and art perswaded thereof*: for the very keeping of good is not acceptable, except it be out of faith and sound judgement. The Pharisees thought they did God good service not onely in their devotions, but in their revenges and murders of the Saints, but all our service must be reasonable, *Rom. 12.*

2. Hold onely good.

2. Rule, *Hold onely the good*: for the extent of keeping reacheth onely to good, because many keepe some good, but some evill also with it. The *Jewes* will worship God in the Temple, but keepe their high places and altars too. *Papists* will admit of Christ, but not part with *Moses*, they will worship God and Christ, but *Idolls* too. Many *Protestants* will serve Christ and *Mammon* too; would

would walke in the Spirit, and in the flesh both at once; and thinke themselves excused, because they hold some good, although mixed with some evill.

3. Rule. *Hold all* that is good: Some will not sweare or curse often and ordinarily, but sometimes; nor by great oathes, but ordinarily by smaller: but the rule is, *Sweare not at all*. Some will sanctifie some part of the Lords day, but if they hold all good, they must sanctifie the whole day as the Lord did. Magistrates will hold some good, and looke to civill peace and justice; but if they did hold all good, they would looke as carefully to duties of the first table, to Gods part as well as their owne. When Ministers are diligent in doctrine, & careles in life, they hold some good, but not all. Private men that carry themselves soberly and civilly, and are fully content with the name of honest men, holde some good; but they reforme not their family, nor walke religiously in the midst of their houses; and so are farre from holding all good.

This is in matter of practise: So in matter of judgement. The truth and every part of it is our birth-right, saith *Cyprian*: wee must not lose a foote of it, but hold the least truth. Many hold fast the maine grounds and articles of religion, but in things of lesser moment are altogether regardlesse: as Bishop *Latimer* thought at first that the cause of the Sacrament was rather to be dissembled than suffered for; but considering better that hee must holde all that is good, him-

3. Hold all that is good.

Match. 5.

selfe happily suffered in it.

Nay we must not onely hold truth in sense, but even the words wherein the Spirit of God hath conveyed it to us, not departing easily from them: for wee shall finde what great mischief hath oppressed the Church by taking liberty to depart from the very words of Scripture, and in stead of them using other improper speeches to expresse the samething. As for example: The Fathers used to expresse the Pastors of the Church by the name of Priests: whereupon the Romish Church builds and backes her order of Priesthood. Doctour *Fulke* in his sixth chapter of his defence of the translation against *Gregory Martin* hath these words: It is a folly to thinke that a sacrificing office externall can be established in the new Testament, which never calleth the Ministers thereof *Sacerdotes*, or Priests.

They often call the Table of the Lord an Altar, and the celebration of the Supper a Sacrifice; and gave a reasonable good sence: but had they kept to the words of the Scripture, they had prevented much mischief springing thence. For the Romanists make advantage of their speeches, wrested out of their sence, to set up that blasphemous doctrine of the sacrifice of the Masse.

And the word *Masse*, what Papist knowes whence it comes, being neither *Hebrew*, *Greeke*, nor *Latine*, nor taken from any other language of any Nation, but raked out of the bottomlesse pit, without all signification, unlesse it agree with our English word [*masse*] that is, an heape, a lumpe,

a chaos of blasphemies and abominations.

The like of the word *Pope*, a strange, unknowne and mysticall name, the learned Papists knew it not, but confounded themselves in the Etymologie of it: some from *Pape* the interjection of admiration, some from *Papa*, which *Latine* children used to call their fathers by, answering to our infants dad: some from the *Romane* abbreviation of *Pater Patrie*, expressed by *pa pa* and a pricke betweene: some from the *Siracusans* word *Papas* signifying a father. Such follies and ridiculous and childish dotages are they faine to wander in, to seeke and finde their holy father the Pope, who as himselfe is a beast rising out of the earth, in whose forehead is written M Y S T E R I E, so his name is mysticall, and from men, not from heaven, not from the Scriptures: yet is the name as ancient as *Cyprian*, and used by the Fathers. Wherein we may see how dangerous it is (as *Beza* observes) to decline from the word an hayre-breadth, and not to hold all that is good, even the least. An arrow set a little awry at first makes a great error before it fall at the marke. How happy had it beene if the ancient Fathers (otherwise godly and learned men) had held them to the very names, termes, and proper words of Scripture, rather than by departing therefrom have opened a flood-gate to Antichrists delusions? who as Satan creepes in the darke, and getting in his toe will shove in his bulke: for, give sinne an inch, it will take an ell; and so of the Man of sinne.

4. Hold chiefly
the chiefe good

4. Rule. *Hold* most carefully the *chiefe* good things: for so men doe in earthly matters. Now there be three things worth most care in keeping. 1. Gods favour, presence, and loving countenance: *Psal. 4. Lord lift up the light of thy countenance upon us*, let others keepe corne and wine, keepe thou this, feare sinne most of all, as that which would most dangerously robbe thee. 2. Thine owne sincerity, uprightnesse, and first love: *Iob 27. 6. I will never lose my innocency, till I die.* 3. The Crowne of life is promised to him that is faithfull to death. Hold the kingdome fast in the meanes, and so strive as thou maist obtaine: As the Martyrs who apprehended it through fire and flames.

5. Hold good
against with-
holders,

5. Rule. *Hold* all that is good, *stiffely* and *stoutly*, against with-holders and opposers: for a man shall never hold good, if he doe coldly approve it. Hold it as one *firmely glued* to it; for so the word signifies, *Rom. 12. 9. κολληώμενοι τῷ ἀγαθῷ*, *Cleave to that which is good*: things glue d are not easily disjoyned; God hath by this phrase glue d every Christian to every truth, in judgement and practise, and no man must separate himselfe from it. *Tit. 1. 9. Holding fast the faithful word* (ἀντιχάμενοι *contra ἀντιλεγοίτας*) against gain-sayers. Take hold with both hands, against hereticks, tyrants, false-teachers, flatterers, that have laid hold to snatch it from us: or as men in perill of drowning lay fast hold upon any thing they can catch to save themselves, and will not let it goe.

6. Hold it con-
stantly.

6. Rule. *Hold* the truth *constantly*, to the death, whatsoever

whatsoever the issue be: *Rev. 2. 25. Hold fast that thou hast till I come:* as the renowned Saints and Martyrs, who have rather parted with their lives than their *depositum*, *2 Tim. 1. 14.* Let us therefore labour to see into every truth, and seeing it let us hold it. As that famous souldier *Cynegrius* held the shippe, first with his right hand, till that was cut off, then with his left hand, till hee lost that too, and last of all with his teeth, till his head and body were severed: So let us resolve every one with himsele, That which I see to be good, I will holde it so long as I live or breathe, my hands, my heart and soule shall cleave unto it, I will carry it to heaven with me.

The second thing proposed, is the meanes of holding that which is good.

I. If wee would hold things approved to be good, let us avoid carefully such things as would hinder us in holding them: And they are of two sorts: 1. Some shut out good things, 2. others thrust them out, or choake them.

The former are 1. Presumption of our owne wisdom and knowledge. Humility stands porter at the doore of discipline: *Psal. 25. 9. God teacheth the humble. Ier. 13. 15. Heare and give eare, and be not proud.* Men of conceits will heare whom they list, but an humble man will receive good even from the meanest, though it be an earthen vessell: *Naaman* from his servant, and *Iob* from his hand-maid. 2. Distempered affections, as rash conceit against the teacher, which is an usuall bait of Satan to make all good things carelessly rejected:

Meanes of holding that which is good, foure,

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2 Cor. 4. 7.

selfe happily suffered in it.

Nay we must not onely hold truth in sense, but even the words wherein the Spirit of God hath conveyed it to us, not departing easily from them: for wee shall finde what great mischief hath oppressed the Church by taking liberty to depart from the very words of Scripture, and instead of them using other improper speeches to expresse the samething. As for example: The Fathers used to expresse the Pastors of the Church by the name of Priests: whereupon the Romish Church builds and backes her order of Priesthood. Doctour *Fulke* in his sixth chapter of his defence of the translation against *Gregory Martin* hath these words: It is a folly to thinke that a sacrificing office externall can be established in the new Testament, which never calleth the Ministers thereof *Sacerdotes*, or Priests.

They often call the Table of the Lord an Altar, and the celebration of the Supper a Sacrifice; and gave a reasonable good sence: but had they kept to the words of the Scripture, they had prevented much mischief springing thence. For the Romanists make advantage of their speeches, wrested out of their sence, to set up that blasphemous doctrine of the sacrifice of the Masse.

And the word *Masse*, what Papist knowes whence it comes, being neither *Hebrew*, *Greeke*, nor *Latine*, nor taken from any other language, of any Nation, but raked out of the bottomlesse pit, without all signification, unlesse it agree with our English word [*masse*] that is, an heape, a lumpe,

a chaos of blasphemies and abominations.

The like of the word *Pope*, a strange, unknowne and mysticall name, the learned Papists knew it not, but confounded themselves in the Etymologie of it: some from *Pape* the interjection of admiration, some from *Papa*, which *Latine* children used to call their fathers by, answering to our infants dad: some from the *Romane* abbreviation of *Pater Patrie*, expressed by *pa pa* and a pricke betweene: some from the *Siracusans* word *Papas* signifying a father. Such follies and ridiculous and childish dotages are they faine to wander in, to seeke and finde their holy father the Pope, who as himselfe is a beast rising out of the earth, in whose forehead is written M Y S T E R I E, so his name is mysticall, and from men, not from heaven, not from the Scriptures: yet is the name as ancient as *Cyprian*, and used by the Fathers. Wherein we may see how dangerous it is (as *Beza* observes) to decline from the word an hayre-breadth, and not to hold all that is good, even the least. An arrow set a little awry at first makes a great errour before it fall at the marke. How happy had it beene if the ancient Fathers (otherwise godly and learned men) had held them to the very names, termes, and proper words of Scripture, rather than by departing therefrom have opened a flood-gate to Antichrists delusions? who as Satan creepes in the darke, and getting in his toe will shove in his bulke: for, give sinne an inch, it will take an ell; and so of the Man of sinne.

4. Hold chiefly
the chiefe good

4. Rule. *Hold* most carefully the *chiefe* good things: for so men doe in earthly matters. Now there be three things worth most care in keeping. 1. Gods favour, presence, and loving countenance: *Psal. 4. Lord lift up the light of thy countenance upon us*, let others keepe corne and wine, keepe thou this, feare sinne most of all, as that which would most dangerously robbe thee. 2. Thine owne sincerity, uprightnesse, and first love: *Iob 27. 6. I will never lose my innocency, till I die.* 3. The Crowne of life is promised to him that is faithfull to death. Hold the kingdome fast in the meanes, and so strive as thou maist obtaine: As the Martyrs who apprehended it through fire and flames.

5. Hold good
against with-
holders.

5. Rule. *Hold* all that is good, *stiffely* and *stoutly*, against with-holders and opposers: for a man shall never hold good, if he doe coldly approve it. Hold it as one *firmely glued* to it; for so the word signifies, *Rom. 12. 9. κολλᾶμενοι τῷ ἀγαθῷ*, *Cleave to that which is good*: things glue d are not easily disjoyned; God hath by this phrase glued every Christian to every truth, in judgement and practise, and no man must separate himselfe from it. *Tit. 1. 9. Holding fast the faithful word* (ἀντιχεόμενοι *contra ἀνιπλεγοίτας*) against gain-sayers. Take hold with both hands, against hereticks, tyrants, false-teachers, flatterers, that have laid hold to snatch it from us: or as men in perill of drowning lay fast hold upon any thing they can catch to save themselves, and will not let it goe.

6. Hold it con-
stantly.

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Meanes of holding that which is good, foure,

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2 Cor. 47.

2 Tim. 4. 5.

rejected: *Micaiah* for this was turned out of doores, as no fit Counsellor for King *Ahab*. So the *itching eare* which is still desirous of novelties; as the young man having heard the olde commandements, would still heare more new. And a tediousnesse in hearing the same things often, which the Apostle calls a safe thing.

Luke 8. 14.

The latter are, 1. Hardnesse of heart: cast as much seede as you will among stones, and cover them therewith, no fruite followes, for the stones hinder the rooting: as we see in *Pharaoh*. Mollifie the heart thoroughly, and the word wil abide in it. 2. Cares of the world, which are as *thornes to choake it*: All seede sowne among thornes, getteth no strength, but perisheth. The *Pharisees* mocked Christ in his doctrine, because they were covetous, *Luke 16. 14.* 3. Voluptuous living makes men heare onely for fashion, and to be like those widdowes which are *ever learning, but never come to the knowledge of the truth*, 2 Tim. 3. or at least not to joyne vertue to their knowledge: as the intemperate patient that heares the physician, but will not follow him.

2. Meanes.

I I. Provide and furnish the soule with helpes to hold that which is good. These helpes respect, 1. Intention, 2. Attention, 3. Retention.

First, the Intention must be cleane and sincere: we must not heare for envie, as the *Pharisees* and *Iewes* in *Pauls* time, nor for newes as the *Athenians*, nor for gaine or curiosity as *Felix*, but to receive (as babes) the sincere milke of the word, to grow in grace thereby, 1 Pet. 2. 2. This intention

tention shall be the better furthered by premeditation of the force, use and efficacy of the word, that it is *the power of God to salvation, the incorrupt seed, the word of life*, the instrument of faith, the *sword of the Spirit*, the bread and water that preserveth eternall life.

Secondly, Attention must be used: *Acts 8. 6.* the people of Samaria gave heede to the things that *Phil p* spake. This attention is a keeping of the heart and affections to the word deliuered. *Acts 16. 14.* when *Paul* preached, *Lydia* attended, and the Lord opened her heart: When *Christ* preached, all the peoples eyes were fastened upon him, *Luke 4.* Attention is the doore by which the word enters. It is much furthered by a due estimation of the word: Thy word (saith *David*) is wonderfull, therefore my soule keepeth it. Men will attend to their learned counsell, when their free-hold is in question: so here, conceive aright of the word as a matter of life and death, a matter that concernes thy inheritance in heaven, thou wilt carefully attend it.

Thirdly, Retention must follow. In the body there are two nutritive powers, one Attractive, to draw meate into the stomacke, the other Retentive, to hold it there till it be turned into nourishment: so in the soule. And, if the former draw too little, the latter holds little, and so the body pines: and if the former draw too much, that the body is not able to hold it, the body pines still: So here, the soule must be still drawing, but it must also forcibly holde it, till the soule be refreshed.

freshed. Now this Retentive faculty is strengthened by 4. meanes: 1. Meditation, cleane beasts chew the cud, *Deut.* 11. 2. Consider the workes of the Lord: *Psal.* 1. 1. Meditate in his Law both day and night: The acts of God must be in the mouthes of them that feare him, *Psal.* 149. and 39. 3. while *David mused*, his heart was warmed. *Phil.* 4. 8. whatsoever things are honest, just and pure, thinke on those things; men have therefore evill thoughts, because they nourish not the good. 2. Conference: which is a whetting of holy lessons both on our selves and others: *Deut.* 11. the *Jewes* are commanded to conferre of the word early and late. *Acts* 17. The *Bereans* are commended for comparing the Apostles doctrine with Scripture. 3. A full purpose of heart to practise good things: *Psal.* 119. 106. *I have sworne to keepe thy law*: and 50. 16. *Why takest thou my word into thy mouth, and hatest to be reformed?* 4. Fervent and constant prayer, which is the key of knowledge, gets the hearing eare, and the soft heart; it is a key to open the coffers of God, out of which we may take those treasures which are not from our selves, but from above our reach.

3. Meanes,

III. Chuse sure and safe places to hold good things in. First, in memory: we must remember good things we heare: *Deut.* 4. 9. *Take heed to thy selfe, and keepe thy soule diligently, that thou forget not the things thine eyes have seene.* *Psal.* 119. 16. *I will not forget thy word*: and ver. 93. *I will never forget thy precepts, because by them thou hast quickened me.* Secondly, keep them in the faith of thy heart, else

else all is unprofitable, *Heb. 4. 2.* for that onely gives them rooting in our hearts, *Col. 2. 7.* *Prov. 4. 21. Keepe them in the midst of thy heart:* then shall they be as alight in the lanthorne, shining through every part of thy life. This was the coffer that *Abraham* locked up the promises of God in, and held them fast without reasoning, though it was difficult and seemed impossible: *Rom. 4. 20.* and *David, Psal. 119. 11. I have hid thy word in my heart.* Thirdly, keepe it in the affections of thy soule; love earnestly the word of God and all good things: for the things that wee like not or affect not we care not for keeping. The great commandement is, to *love the Lord with all thy heart.* And every Christian ought to appeale to the Lord himselfe as *Peter* to Christ, *Lord, thou knowest that I love thee, Iohn 21. 16.* And the tryall of our love to him, is, to *keepe his commandments, chap. 14. 15.* Fourthly, keepe them in the practise of thy life and whole conversation: 1. By professing good things; as Christ himselfe *professed a good profession before Pontius Pilate.* 2. By promoting all good causes to thy utmost power. 3. By maintaining and defending all good things and causes. 4. By suffering for good things, and every way giving testimony, and setting scale to them, if neede be with thy dearest heart blood.

1 Tim. 6, 13.

IV. If we would hold good things, let us furnish and arme our selves against theeves and robbers. 1. Our owne carelesnesse: Many times we care not to understand the things of God; vanity of minde, worldly lusts, and desire of riches, partly

4. Meanes.

partly take up the roome, partly choake good things, so as they are neither received, nor held.

But if we understand not, let us not be ashamed to enquire and seeke out till wee doe understand. 2. Satans slynesse, who steales the word and good purposes out of mens mens hearts strangely, even while they looke on and consent. Doe as *Abraham* who drave away the birds that troubled him in sacrificing, *Gen. 15. 11.* so doe thou drive away these ravenous birds that are sent by Satan. 3. Temptation and persecution: Much ground keeps the seede till the heate of persecution comes, and in persecution falls away, and loseth the word in temptation: we must arme our selves against the tryalls of the truth, and having obtained to beleeve, we must also get of God strength to suffer for his sake.

Motives to
holde that
which is good.

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The third generall proposed, is, Motives to hold that which is good.

1. Let us consider how little we have kept heretofore of all that wee have heard. If a man lay coyne or jewells in a cheft, and afterward come and finde none in it, he will presently conclude, certainly a theefe hath beene here; so may wee in these losses, certainly the Divell hath beene here: Look to it more narrowly. 2. This is all the commendation of a Christian, *1 Cor. 11. 2. I commend you, that you keepe the ordinances as I delivered.* A good husband will keepe and save his stocke, yea and increase it. 3. Keepe them and they will keepe thee, as *Salomon* saith, *Prov. 4. 6. Forsake not wisdom, and she shall keepe thee: Hold them,*

them, and they shall uphold thee; love her, and she shall preserve thee: keepe them safe, and they will keepe thee. *Iohn 8. 26. If the Sonne set you free, ye shall be free indeede*, that is, from errors in doctrine, and corruptions of life. So long as we keepe the word, we cannot fall quite away, because the seede of God abideth in us. 4. There is no such losse in the world, as to lose the good things that thou seemest to lay hold on: Losse of wealth, of honour, of children, is nothing to the losse of spirituall good things. A man had better lose all the seede he sowes upon his ground, than the good seede sowne in his heart. Better for a man to lose all the joyes and pleasures of the world, than the joy of his salvation. Better to lose all the labour of his calling, and put all his gaines in a broken bagge, than lose what hee hath wrought in his generall calling. Therefore suffer the word of exhortation, 2. *Iohn 8. Looke to your selves that ye lose not the things, you have done, but may have a full reward.* 5. Let us consider that this is more necessary for us than for any, seeing Satans aime and scope is to make great places and townes more backward; and carelesse to hold good things, than others: Hee sets his throne in great places, because he knowes that thence wickednesse shall be plentifully derived into the Country round about, as tradesmen doe their wares. Wee for example sake must labour to know, love, and obey the truth, that Gods throne may be set up every where, that our godlinesse and obedience may come abroad, and provoke others:

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5.

others: Let it be said of other great places, that pride, pleasure, and profit choake the word, and that there is but a forme of godlinesse without power: Let us stirre up our selves to our first beginnings, our first diligence in receiving the Gospell. *Object.* No doubt but we shall keepe good things. *Answer.* 1. You are indeede that which you are in *tryall*: You hardly keepe them while you have good meanes, what would you doe if the meanes were gone? 2. What if *tryall* should come, as wee may justly feare it? could wee then stand? Oh now lay a good foundation, provide for it, that thou faint not in the day of adversity.



Abstaine



VERSE 22.

Abstaine from all appearance of evill.



S a carefull father who is come to the end of his life; hath but a while to speake, and therefore heapeth up his lessons shortly together, which he would have his sonnes remember when hee is gone: So the Apostle here, drawing to the end of this Epistle, heapes together his most necessary precepts in short manner, as knowing what a *friend brevity is to memory.*

God who hath put an infinite distance and disproportion betweene light and darknesse, betweene which (as the Apostle saith) there can be *no communion*, their natures being so fully abhorring, hath under that similitude shewed how hee hath separated, and put as great contrariety betweene good and evill, truth and falshood, which are a spirituall kinde of light and darknesse, so as they can never agree in one subject, but where

L

light

2 Cor. 6. 14.

light comes, darknesse is chased before it, and when darknesse succedes, the light gives place unto it: And as darknesse is the privation of light, so evill is the absence of good: and as it is impossible for a man at the same time to be both good and evill, so neither can he affect evill and good at the same time, but if hee will *hold that which is good*, he must *abstaine from the contrary evill*; or if he will not abstaine from evill, let him never professe the holding of good. Whence not onely this Scripture, but many other joine these two by an inseperable band: *Psal. 34. 14. Eschew evill, and doe good. Esay 1. 16. Cease to doe evill, learne to doe well. Rom. 12. 9. Abhorre that which is evill, and cleave to that which is good. And here, Hold what is good, Abstaine from all appearance of evill*: for there can be no holding of good, if a man withhold not himselfe from evill.

*Malum non est
cognoscibile nisi
per bonum. A-
quin.*

1. By *evill* is meant whatsoever departeth from the rule of good: and 2. by *abstaining* is meant refraining or removing a mans selfe from it as farre as may be: so the word is used, *Matth. 15. 8. ἡ δὲ καρδία αὐτῶν πόρρω ἀπὸ ἐμοῦ, Their heart wandreth farre from mee?* 13. The Apostle saith not, *Abstaine from evill*, but *from the appearance of evill*: *eidos* or *species* is that which seemes to be a thing, but is not; a shape or representation of a thing, rather than a thing it selfe. So the same word is used, *Iohn 5. 37. εἶδος αὐτοῦ οὐκ ἔβλεπον, I see not his shape.* 4. The extent of the proposition, *all appearance*, yet more helpeth

us to the true sense of the words, which requires of us to runne as fast away from whatsoever hath any shew of evill, as if it were evill in it selfe: for the same word is used, 1 Pet. 2. 11. *Abstaine from fleshly lusts*: and in 1 Theß. 4. 3. the will of God is, that ye *abstaine from fornication*: All noting, that we must avoid the least shew of evill with the same care that wee doe the greatest evill in it selfe: and even all shews, as making conscience of all.

Christians must not onely avoid that which is apparantly evill, but that also which seemeth to be evill, or may carry some evill with it, though it selfe be not so.

For the explaining hereof we must know, that in every action there bee three things. First, τὸ πρᾶξις, the action or evill it selfe, whether it be an evill of doctrine or manners, as all false doctrine, heresie, superstition, and all finnes of all sorts, which stand not in conformity with the law. This is not so much aymed in the text. Secondly, τὰ ἡγούμενα, the leaders, incentives or moovers of our selves or others unto any sinne: so *Eve* looking on the *Apple*, was not in it selfe evill, but so farre as it drew on her appetite; yea her conference with the *Serpent*, and *Adam* with her in that subject or argument, should have beene avoided. This first peeping or appearance of evill in our selves, or whatsoever we may lay as a stumbling block in the way of another, though it be not evill in us, nor in it selfe, yet being an occasion of evill to another, by this precept

Doct.

Not onely apparant evils, but appearances of evil must be avoided.

Explication.

we must shunne and fly from it. *Paul*s eating of flesh was lawfull in it selfe, and lawfull to him; but rather than hee would offend his weake brother, he will never doe it while the world stands: *1 Cor.* 8. 13. and *Rom.* 14. 21. he will remove that which seemeth and appeareth evill to another.

Thirdly, τὰ ἐπὶ ὅρα, the consequents of actions are to be considered; and in things which be indifferent, that may be done or not done, we must sometime forbear lawfull things if wee suspect evill consequents. It was lawfull for *David* to walke upon his gallery, but had hee foreseene the consequents, he would doubtlesse have beene otherwise occupied. It was lawfull for *Paul* to have circumcised *Titus* as he did *Timothy*; but espying an evill consequent, that hee should confirme the error of the Jewes, who held circumcision as necessary to salvation, he would not doe it: *Gal.* 2. It was as lawfull in it selfe for him to make a vow, shave his head, and purifie himselfe at one time as at another, *Acts* 18. 18. yet sometimes he inveighes against these observations as beggerly rudiments, *Gal.* 4. 9. and will not meddle with any of them, where hee might confirme any in their error or obstinacy. All which examples teach us, either warily to doe or leave undone things which are liable to misconstruction.

2. Here remember, that in all lawfull and necessary duties, let all the world misconster and be offended, wee must yeeld absolute obedience unto God, though to the world it appeare never

To

so evill. Christ himselfe in his doctrine and conversation was so generall an offence, that he pronounced him blessed that was not offended in him. He must preach himselfe to be the bread from heaven, though it offend the *Jewes*, *Iohn 6*. He will heale the paralyticke, though they be offended, *Mat. 9. 1*. *Iohn* must preach against *Heraclius*, though all the Court be offended. *Daniel* will pray three times a day, though it cost him his life.

3. In all indifferent things we are to avoide all appearance of evill and scandall, with these limitations.

First, so they be not in things simply necessary to life, in these things wee must not forbear if others be offended. If one take offence that I eate bread, or drinke beere, I must doe it, because life is maintained by foode, but if I can be without it and live, I must respect my brothers weaknesse; as to abstaine this or that flesh, this or that wine, &c.

Secondly, the like in things simply necessary for my calling: But a thing of indifferency may not put me out of my way, I must hold my calling, I must preach the Gospell. This is a necessary duty imposed; and good of this nature must be done, though a shew of evill to some be annexed to it.

Thirdly, in these things of indifferency, we must abstaine from appearances of evill, and things that carry an evill colour; if we be *nostri juris*, and the things be left to our free liberty and disposing. But if higher powers restraine our use of liberty,

and determine and limit us, then we are overruled by lawfull authority in things subjected to it, and them, in these things of indifferency wee cannot avoide all things wherein some may conceive an appearance of evill.

Fourthly, in these things, we are not alwayes to avoide things wherein some conceive offence and appearance of evill; but for a time till such ignorant and weake persons may be taught: we may not offend weake ones, by undue exercise of our liberty; but if they bee wilfull and will not bee taught, we must peremptorily stand to our liberty. So did the Apostle, *Gal. 5. 3. For I testifie againe to every man that is circumcised, Christ shall profit you nothing. And Titus 3. 10. A man that is an hereticke, after the first and second admonition, reject.*

Now for the prooffe of the point: *Gen. 3. 3.* When the Lord forbade our first parents the evil and sinne of eating the forbidden fruite, hee forbids also the appearance, *Thou shalt not touch it, Avoid the occasion.* In the Law not onely the person legally polluted was uncleane, but whatsoever touched him, the garment which he wore, the bed on which hee lay, the seate on which hee sate, and whatsoever he touched: All which did nothing else but enforce on them a care to avoid all appearance, and all occasions of uncleannesse. The truth whereof Christians also in the time of the Gospell must hold themselves bound unto, who (*Iude 23.*) are commanded to *hate even the garment spotted by the flesh.*

Levit. 15. 17.

1. Because the Lord hates all evill, and all appearance of it: *Rev. 2. 6.* the Church of *Ephesus* is commended for hating the doctrine of the *Necolaitans*, which I also hate, saith the Lord. See how pleasing our conformity of affections with the Lord is, in whose eye the least evill is hatefull enough. And herein we testifie our love unto him: *Yee that love the Lord, hate all that is evill*; for indeed all true hatred of evill must be from the love of God, especially of the chiefe good: and as our love is in degree, so is our hatred; fervent love, earnest hatred.

Reason 1.

2. It is a chiefe part of repentance, and of the nature of sound grace, not onely to hold that which is good, but also to shunne and fly evill of all kindes: yea when good is not so present, with Gods children as they desire, to hate evill is ever present with them: yea they hate the evill which they themselves doe, and that vehemently, according to the phrase, *Rom. 12. 9. Abhorre evill.* And he that out of the worke of grace, and out of conscience abstaines from one evill, will abstaine from all, even the least: as *David*, *Psal. 119. I hate all vaine inventions, but thy Law doe I love.*

Reas. 2.

Αποουγν
τες το πον
πον.

3. The wisdom of a Christian is, to avoid the appearances, and the beginnings of evill, and give no way to it: as *Salomon* counselleth to stoppe the passages of waters at the beginning, *Prov. 17. 14.* As rivers, so evils come out of a little hole, but make their way, and swell, and become broader, till they become almost boundlesse. And indeed hee that cares not to avoid the appearance

Reas. 3.

of evill, by little and little commeth to esteeme of the evill and the appearance alike. Therefore remember to *give no place to the Divell*, Eph.

4. 27.

4

4. Here is a difference betweene a sound Christian and an hypocrite: the worst man that is can avoid evill in extreames, but hee cares not commonly for appearing and petty evils, if hee can carry them cleare away. This hyocrisie the Lord detecteth among the *Jewes*, *Esay 65. 4.* they would both eate of the polluted flesh, & *the broth of it was found in their vessels.* A sound Christian will not meddle with the broth, and much lesse the uncleane meate; hee knowes the broth is uncleane too: the least sinne is infectious and contagious. The difference then is this: One loves the appearance of good more than goodnesse it selfe; the other hates for the evils sake the very appearance of it.

5. The fruit of this dutie commends it to our care. 1. It commends our feare and zeale for God, which riseth up against all sinne. As by nature we hate all serpents; yea the picture of an ugly viper; so grace raiseth up the spirit against sinne indifferently, and all resemblance of it. 2. It is excellent for the satisfiying of a mans owne conscience; for suppose a thing be never so good, yet if it appeare to me evill, I sinne in doing it, and must avoide it, because it appeares to me so. 3. It commends our charity, which respects the conscience of our brother, and is as loth he should fall by our hand, as by himselfe. 4. It is the honour

nour of our profession, and the glory of the Gospel, when men cannot justly challenge us with appearances of evill; for wicked mouthes are stopt, and we adorne the holy profession of God; which must needs suffer in us, if wee avoid not shew of evill; both for the safety of our good name, and a good conscience.

We must be so far from loving & liking any evil, as we must utterly dislike it, be disparate and separate from it, whether in Doctrine or manners.

I. In Doctrines, which have but a shew of evill, we must abstaine and reject them as carefully as manifest false Doctrines; for wee may easily suppe up poyson and heresies, if wee can digest Doctrines which carry some shew of evill in them. As for example: *Nestorius* a wicked hereticke, and (as *Evagrius* calls him) *officina blasphemie*, a very shoppe of blasphemy, did not distinguish but separate the two natures of Christ, and made one Christ not of two natures, but of two distinct persons: one the Sonne of God, by which person all his egregious and miraculous workes were performed; the other the sonne of *Mary*, by which without the Sonne of God, he wrought all those actions of infirmity, as eating, drinking, sleeping, weeping; and the union of natures being dissolved, for one Christ he gives us two, but neither profitable for us. Hee holds that wee are saved by the flesh not of the Sonne of God, but of the Sonne of man, and that the flesh not of the Sonne of God, but of the Sonne of man is vivificall and quickening.

Now

Use 1.

Evill in Doctrines.

Heretic of Nestorius.

From evill in
workes.

From evill in
words.

*Hereticorum vo-
cabula emenda-
sunt. Baron.*

In 1 Tim.

In manners.

Now this negative makes it apparantly false; from which we must not onely abstaine, but also from such speeches, as although they may have a right interpretation, yet carry a shew of evill: *v. gr.* It is a true speech, that we are saved by the blood of the Sonne of man, but we must abstaine from it, because of the cognation of it with *Nestorius* his heresie, and say plainly, *by the blood of God*, as the Apostle speakes, *Acts 20. 28.* or of Christ God and man we are saved. To say we are saved by workes, may be truly explained, but better to abstaine from it, because it hath an appearance of Popish merit. To call Evangelicall Ministers Priests, may be truly expounded, but it were better to avoid such phrases of speech, because of the shew of Popish Sacrifice and Priesthood. The words of hereticke (saith one) are to be feared: and say the *Rhemists*, if we will keepe the faith of our fathers, wee must keepe the words of our fathers: so say we of the faith of the Scriptures.

I I. In practise and behaviour we must shunne such things as carry evill shewes. The Iewes in their course of life must not onely not goe into uncleane houses, but must not come nere them; and Christians are commanded not to touch any uncleane thing. Therefore all such are here to be reprov'd, as think all Christianity stands in this, if they doe no unlawfull things, and so runne headlong, never looking *quàm male colorata sunt*, what evill shewes they carry. Magistrates, who whatsoever they see president for, in their predecessours, venterously undertake it; and so referre their

their authority to private use, forgetting themselves to be publike men. Ministers, seeking their owne not Christs, they may be idle non-residents, cast up their calling, and turne (excepting their habit) meere secular. *Paul* refused lawfull maintenance at *Corinth*, to avoid suspition of mercenary and covetous affection in preaching. Christians in private converse must shew dislike of all appearance of evill.

First, avoid all filthinesse and suspition of it, as is said of *Cesars* wife, such as are minced oathes, adulterous lookes, needlesse company with profane ones.

Secondly, put no coulours upon sinne, to digest it easier.

Object. I may company with such and such persons to winne them.

Ansiv. Thou art liker to lose thy selfe by hazard of infection, if without calling thou frequentest loose company. 2. Thou art liker to lose than to winn them by intimate familiarity, which is fitter to harden them.

Thirdly, thou art in way to lose thy owne reputation, as being a favourer of them and their courses.

Object. But I may weare this and that fashion of apparrell, my heart is humble, and I detest pride.

Ansiv. If it were so, thou wouldest avoid the shew of evill in overcostlinesse and excesse of anyre, a lowly heart, and a lowly habit goe together.

Object.

Object. But we may straine at gnats, and small things are not to be stucke at.

Ans. Little finnes have great consequents: Secondly, they commonly draw greater after them: Thirdly, many little finnes proove ponderous and pernicious: Fourthly, none are little, if the shew of them be not little, as our text implyeth.

III. Let us see this: { 1. In respect of Idolaters, 2. In respect of profane persons

First, Wee must avoid all conformity with Idolaters { In service.
In Ceremony.
In neere society.

First, In service. To be present at idolatrous service, is an appearance, yea a kinde of approbation of idolatry: And where all idolatry is forbidden, all shew and appearance of it is forbidden also. Besides, wee must shew in our appearance our hatred of the very appearance of evill. *Quest.* May not a man be at idolatrous service, and keepe his heart to God? *Ans.* No: 1. God is but one, man is but one, and there is but one faith, and God requires the body as well as the soule, because *they are both his.* 2. It is a deniall of Christ, a dissembling of religion, a betraying of truth, where we ought to professe it; an approbation of idolatry, an hardening of the enemy by presence and silence. 3. The very practise condemneth it selfe: The man holds consent of heart evill, then he must hold appearance of consent evill too. 4. It is a reconciling of abhorring natures, light and darknes;

darknes; God and *Belial*, the Temple of God, and the Temple of idols. An impossible disioyning of the soule and body, as if the one could be in heaven, and the other in hell. *Origen* said he could not bend the knees of his body to God, and the knees of his heart to Satan: Yea it is a worshipping of the true God, who is a Spirit, not in spirit and truth, but in spirit and falshood. 5. The justice of God is upon such persons for the present, if a man give up his body, hee commonly gives up the heart to infection, and defection: And after in the great judgement will judge him according to things done in the body. The body is a member of Christ, and must not be prostitute to an harlot.

Object. *Rom. 14. 22.* Have faith with thy selfe before God: therefore that is enough.

Ans. By faith in that place the Apostle meanes a perswasion in things indifferent, and not the doctrine or practise of religion: And the meaning is this; If thou beest in thy selfe perswaded a thing is indifferent, use thy liberty to thy selfe, have faith with thy selfe, but boast not of it to the offence of another: and faith is oppressed where it is not expressed.

Object. *1 King. 13. 6.* The man of God prayed in an adulterous Temple; so may we, if we keepe our hearts to God.

Ans. The man of God was there, 1. At Gods commandement necessarily. 2. Not to approve their idolatry, but manifestly to improve and exclaime against it. 3. God would have him by an

1 Cor. 5. 10.

an externall signe shew his detestation of idolatry; he was not forbid to pray, but *not to eate a morfell of bread there.* 4. He did not dissemble with idolaters, but confessed plainly against idolaters. Now all the case is cleane contrary.

Neither doth the example of *Naaman* (2 King. 5. 18. 19.) any whit serve their turne: For 1. hee was but in the beginnings of conversion. 2. Hee confesseth it a sinne, and beggeth the Prophets prayer against it. 3. The Prophet approoveth not the fact, but onely dismisseth him with the usuall kinde of salutation, and promiseth hee will pray that he be not overtaken.

*Verba Elisei sunt
tantum dimis-
sionis ab eum, non
concedentis
populorum.*

Quest. Whether may we bring a childe to be baptized of a Popish Priest?

Answ. No; it is an appearance of evill: seeing 1. There is corruption of doctrine. 2. Hatefull and hurtfull Ceremonies. 3. A profession to embrace that doctrine. Their Church is a false Church, yet here a man professeth that himselfe and his childe are members of it: for Baptisme is a signe of profession. 4. It is an hardening to Gods enemies; for it makes the Papists boast, and say, if our Baptisme be good, why joyne yee not with our Church? 5. We must depart from all fellowship with Antichrist: *Rev. 18. 4. Come out of her my people, come out of her.*

Quest. If a Popish Minister doe baptise a child, must he be rebaptised?

Answ. No: there is a difference betweene going to a Priest at first, and new baptisme from one: for baptisme once administred, if the true forme

forme be kept, must not be repeated, though there be no ground to seeke it there, being an offence both to weake and strong.

Secondly, Zeale of God cannot abide any confusion with idolaters in their idolatrous ceremonies and fashions: for communion of rites confoundeth sects, as much as communion of apparel confoundeth sexes. Whence the Lord himself appointed at his own ceremonies, so as in them (as well as in doctrine) there might be set up a wall of partition betweene the *Jewes* and all aliens. 1. The Heathens almost eat nothing but swines flesh, having sacrificed some of the kinde: Gods people of all other must abhorre this, *Levit.* 21.5. 2. The Heathens reserve portions of their sacrifices: therefore there was a speciall law, rather to *burne with fire the residue* of the Paschall Lambe, than reserve any whit of it untill next morning, *Exod.* 12. 20. 3. The Heathens make their pates balde; shave the lockes of their beards, and make cuttings in their flesh: therefore Gods people must not doe so. 4. The Heathens set their Temples eastward: therefore God will have his set westward, *ad arcendam idololatriam*, saith *Aquinas*, to keepe them from idolatry, *1^a 2^a qu. 3.* Nay some Papists themselves (as *Vasquez*) say, that God chose the forme of an Arke for the testimony of his presence, to be contrary to idolaters: for never any people did abuse this forme. And, saith hee, hee forbade all images to the *Israelites*, that they might be utterly unlike the *Canaanites* in theirs.

Hence

Hence 1. the ancient Christians would not set up lights and bayes at their doores, though for this they were persecuted as enemies to the Emperour, because the Temples and doores of idolaters were wont to be thus garnished. 2. Christians refused to celebrate a birth-day, because it was a rite and custome of the Heathens. 3. The Primitive Church could not endure, that any Christian should looke toward *Ierusalem* praying, because they would avoid all shew of *Judaisme*.

Tertul. lib. de idol.

August. Epist. 36 ad Casulan.

Adde hereunto the ancient Fathers, who in their severall ages avoided all shew and appearance of conformity with heretickes in their externall ceremonies. *Tertullian* will have no lights in the worship of God, because it was *mos hereticorum*, the custome of heretickes; than which what more indifferent? Doth not the example of *Paul* shew it to be lawfull enough, to continue fasting upon a Saboth day till midnight, to heare the word of God? yet *Augustine* thinks it in his time unlawfull, because the *Maniches* appointed their fast on the Saboth day.

*Nihil deum i-
dolo, nihil su-
mendum ab eo.
Tertul. de coron.
milit.*

To omit many things out of Councils, why should the true Church of Christ borrow any of the rites of his enemies, while they abhorre all her rites & fashions? Why should hereticks boast, that the pure spouse of Christ is not able to serve God without their ceremonies? I conclude therefore with *Tertullian*. Wee must neither give any thing to an Idoll, nor take any thing from an Idoll.

Thirdly,

Thirdly, Christians must abstaine from idolaters in the nearest society, which is marriage; for this hath a manifest appearance of evill: 2 Cor. 6. 14. *Be not unequally yoked*: 2 Iohn 10. *Receive not such into thy house*: much lesse into thy heart or bosome. Reasons. 1. It plainly appeares, that a man loves other things in such a wife than piety, he never looks after that. 2. How doth hee marry in the Lord, who marries the Lords enemy? 3. What communion can there be in prayers, and other holy meanes of strengthening themselves to Godward? 4. It is too true that the Decretalls say, oftentimes the company of the wicked corrupts the good, and much more such as are more prone to evill. Whence the Lord wisheth the *Israelites* to forbear marriage with those seven Nations of the Heathens, for feare of seduction, *Exod. 23*. And if any thinke himselfe stronger than to be seduced, and hope he shall rather win, than be wonne, let him see his folly in *Salomon*, 1 King. 11. and in *Ahab*, who was nought of himselfe, but seven times worse because *Iezabel* provoked him, chap. 16. 31.

Object. We have approoved examples of Scripture for such marriages, *Salmon* with *Rahab*, *Sampson* with the *Philistin*, *Booz* with *Ruth*, *Salomon* with *Pharaohs daughter*, and *David* with the daughter of *Talmai King of Geshur*.

Answ. 1. Some of these examples were of women converted, as *Rahab* and *Ruth*: now what they had beene, was no hindrance, the case being
M that

Gal. 6. 16.

that of the captives taken in warre, who might be married, *Dent. 21.* but conditionally, if they betooke them to the true religion, as the ceremonies shew, and that caution, *that they be not an offence to thee.* 2. Some of them were women not converted, as *Sampsons* wife, but he married her by diuine instinct, that there might be occasion taken of reuenge against the *Philistims*, *Iudg. 14. 4.* Now we must walke by the rule, not by an exception from it. 3. Some it is uncertaine whether they were converted or no, as the daughter of *Talmay* and of *Pharaoh*: Of them we say, if they were converted they make nothing for the marriage of infidels; if they were not, the marriages were sinfull, and not imitable.

IIII. In civill conversation we must shew our dislike, and avoid the least shew or touch, or appearance of evill, wherewith we are compassed; that though we are for a while to be *compossessores mundi*, possessours of the world together with profane persons, yet we be not *compossessores erroris*, partakers of evill with them; wee must be free from all the smutt and drosse of the world. Therefore a Christians care must be not onely to live free from all filthinesse, but also from all suspicion of it, and to walke every way unblameable. That which is said of *Cesars* wife, she must be free not onely from the crime of turpitude or dishonesty, but from all shew and suspicion of it, must be true of every one of the Spouses of Iesus Christ, who must be like *David*, *hating evill with a perfect hatred.*

Psal. 139. 23.

Thou

Thou that wilt not breake out into oathes, nor wallow in drunkenesse, yet wilt be sociable with blasphemers or great swearers, and a companion of drunkards, art not acquitted from shrewd suspicion and appearance of evill, seeing, *As the company is commonly so is the man, like will to like:* Tell me where thou hast beene, and I will tell thee what thou hast done. *Eph. 5. 7. Be not companions with them, but rather reprove them.* Thou thy selfe swearest not, it is well; oh but thou reprovest them not that doe sweare; here thou finnest: thou observest not the Law, if thou doest not preserve it.

Thou that saist thou abhorrest adultery, and abhorrest wanton behaviours, but wilt be familiar with wanton persons, and frequentest the company of other mens wives, hast not acquitted thy selfe from a strong presumption and appearance of evill.

Thou that saist thou hatest Popery, and art as good a Protestant as any, but mixest thy selfe in company with Papists, canst be pleasant, jocund, and as familiar with them as with any, without admonition or reproofe, yea after some admonitions neither forbearst nor forsakest them, gavest too much presumption, and appearance of too much indifferency or want of zeale.

Thou that wilt spit at the mention of the Diuell, and hatest all agreement with him, but runnest to the witch, or art familiar with the wizard or inchanter, hast now given and gone beyond the shew and appearance of a maine evill, which

easily prevailes not against the childe of God.

Prov. 3.9.

Thou that disclaimeſt covetouſneſſe, muſt be carefull to avoid not the ſinne onely, but even the appearance of it, in baſe contracts, in ſordid courſes of getting or holding: and upon every good occaſion *honour God with thy ſubſtance.* 2 Sam. 24. 24. David, when *Araunah* offered to give him the threshing floore, and the oxen, and other things of price for the offering to the Lord, in great wiſdome reſuſed to take them as a gift, but would buy them, and paid fifty ſhekels of ſilver: not onely becauſe he would declare his owne love unto God, by offering his owne and not anothers, but becauſe hee would avoid the ſhew of covetouſneſſe; the ſhew of a free gift from *Araunah* did not perſwade him. The like example we have of *Abraham*, on whom the *Hittites* could not thruſt a burying place, till he had paid for it 400 ſhekels of ſilver.

Gen. 23, 16.

V. If we muſt carefully avoid the leaſt ſhew or touch of evill, wee muſt take heede as well to avoid the appearance of ſinne in others as in our ſelves: for he that thinks he avoides groſſe ſinnes in himſelfe, hath not done his duty, if any way he communicate in the ſinnes of others, which is more than an appearance of evill. 1 Tim. 5. 22. *Be not partaker of other mens ſinnes, keepe thy ſelfe pure.* Neither communicate in the ſinne of another before hand, by counſell, as *Caiaphas* conſented to Chriſts death; by commandement, as *David* againſt *Vriah*; by countenance, as *Saul* kept the garments of them that ſtoned *Steven*; by pro-
vocation,

vocation, as *Iezabel* stirred up *Ahabs* corruption; or by consent, as the receiver the theefe: Nor abet others sinne after it is done, by flattery or extenuation; by silence, when thou hast a publicke or private calling to reprove, or by defence or commendation: for hee that any way alloweth sinne in another, when hee may and ought to restraine him, giveth all men to know how easly hee can (if neede bee) dispense with it in himselfe.

¶ I. No man truly hates any vice, who practiseth not the contrary vertue: therefore if wee must avoid and hate all appearance of evill, wee must embrace and encourage all appearance of good: so did Christ in the young man, though a *Pharisee*, a *Iusticiary*, yet he is said to love him, when he saw some sparkes of grace in him: and they that will be like unto Christ, will *not quench the smoking flaxe*. Most contrary are they who hate all appearance of good, and likest to the Divell: if any hate the least appearance of evill, they hate such above any other, and shew that their hearts are fired with the very sparkes and flames of hell: for fire from heaven fastens on them whom heaven abhorres, and the God of heaven condemnes. How doth this last age of the world dandle in her lappe apparant evill men, while such as hate the appearance of evill, are for this hunted and chased with all the indignities and reproaches, that an age professing the Gospell can reach and devise? Come to a profane man that loves liberty, and likes his sinne, name to him a *Papist*, a *Masse-mon-*
ger,

Hatred of vice
knowne best
by practise of
the contrary
vertue.

Mark. 13. 30.

ger, a merit-monger, an Idolater, he can brooke him well enough. A time-server can well enough away with a Papist. Tell him of a dumbe Minister or an idle Non-resident, he likes him well enough, these are good quiet men. Tell him of a Preacher that will boldly reprove sinne in the pulpit, yet if he be a good fellow, hee is a good Church-man, hee can digest him well enough. But mention one that is faithfull in his Ministry, and strict in his life, hating the very appearance of evill; Oh (saith he) these *Puritans* I could never abide, now his spirit is up; and wherefore, but because they hate the sinne which he loves so well: It was once a speech among the Heathens, Oh he is a good honest man, but a Christian: so at this day, hee is a right honest man, but a *Puritan*.

Come to a Papist, and tell him of a profane man that walkes after the flesh, how odious his wayes are, this doth not much trouble him, hee may be a good Catholicke for all that, hee will thinke very charitably of such a one: Like one in Queene *MARIE*'s time, taken in adultery in *Red-crosse-streete*, said, yet I thanke God I am a good Catholicke. Tell him of a man that professeth enmity to his religion in many Articles of faith, yet if he be not too precise, there is hope of him there may be a reconciliation, at least hee is a wise moderate man, hee will not out-runne himselfe. But tell him of a man that will cleave to the Scripture in all things, both greater and lesse, and will not bee beaten an hayre-breadth out

out of it, and doth so flie from **B A B E L** according to the commandement, that hee will touch nothing that seemes uncleane, *Hee hates, all appearance of euill*; Oh these curious fellowes (saith hee) are not to be suffered or endured: they trouble the Church and Common-wealth. Nay wee may wish some of our owne had not learned the *Gileaditish* language, to preferre the Papists as better men and better subjects, than the faithfull servants of God, and their Sovereigne, onely because they desire to avoide the least appearance of euill. But whence should this bee, (but out of the hatred of goodnesse,) that they whose hands are yearely almost in some monstrous conspiracie, should bee preferred before such as whose innocency was neuer yet touched?

Well let such as feare God buckle to this precept of the Apostle: because, *First*, God lookes on such as bowe not their knee to *Baal*; upon such as touch no uncleane thing, *2 Corinths*. 6: and couenanteth to bee their Father. *Secondly*, wee cannot touch pitch and not bee defiled with it. *Thirdly*, it argues soundnesse of heart in our hatred of sinne, when wee hate not onely capitall crimes which shame us before men, but lesser euills, and such as wicked men cannot hate. *Fourthly*, sweete shall be the comfort when wee suffer the word to binde us in least things; not suffering us to cast downe our countenance, but couenancing with our eyes,

M 4

neither

neither to whisper evill of others, much lesse
to reproach them, or haue our mouth full
of cursing, repressing also even unchaste
thoughts, and mentall sinnes
before they come to
appearances.



VERSE



VERSE 23.

Now the very God of peace sanctifie you throughout : and I pray God that your whole spirit, and soule, and body may be kept blamelesse unto the comming of our Lord Iesus Christ.

THIS Apostle here proceedeth to the conclusion of the Epistle, and annexeth a fervent and heavenly prayer to the former precepts. For the *Thesalonians* might say, you have heaped up a number of excellent precepts together, but how should we that are but flesh and blood, and weake to any thing that is good, performe them? You command much more than we can attaine: You have given us not onely many precepts, but of such nature and strictnesse, as are rather fit for Angels and Saints in heaven, than flesh and blood, weake and

and fraile creatures on earth; wee must Try *all things, hold all and onely that which is good, and abstaine from not evill onely, but all appearance of evill*, which seeme to us impossible commandments: All which and the like allegations our Apostle meetes withall, and tells them it is his meaning indeede, *First*, that they should ayme at full holinesse, which is conversant in every good duty, and shunneth the least sinfull defilement. *Secondly*, he sends them out of themselves, to God who can sanctifie them throughout. *Thirdly*, seeing he onely can teach them their duties, but cannot goe further to give them grace, and enable them to performe it, he goes to God with them, that by their joynt prayers they might be established in them, and to sanctifie them throughout: for if God sanctifie you throughout, you shall be able to performe the former duties.

Doctr.

Ministers must not preach onely, but pray for their people.

Whence note, that it is the duty of godly Ministers not onely to preach, exhort, and admonish men in their duty, but earnestly to pray for them, and with them, for the obtaining of good things which they have commended unto them. It was the usuall manner of the Apostles to pray to God for the obtaining of those graces they had exhorted unto.

In this Text, having, chap. 4. 3. shewed that this is the will of God, even their sanctification, and hauing laid downe the parts of sanctification in the particulars till this verse: now prayes that according to the precepts they may be wholly sanctified. So *Rom. 12. 16.* hauing exhorted to

like

like mindednesse; in the 15. 6. prayeth that they may be like minded. *Ephes. 3. 14, 15.* having exhorted the *Ephesians* not to faint at his troubles, he prayes for strength: *For this cause* (saith hee) *I bow my knees unto the Father of our Lord Iesus Christ, that yee may be strengthened by the Spirit in the inner man.* And chap. 1. 8. hauing shewed how abundant God was toward us in wisdom and understanding, and in opening the mystery of his will, he ceaseth not to pray, verse 17. that God would giue to them the spirit of wisdom and reuelation, that their eyes might be opened. And in the 1 *Pet. 5. 10.* *Resist stedfastly in the faith,* &c. then prayes, *the God of all grace make you perfect, stablish, strengthen, settle you.* And this doubtlesse the Apostle learned of the Lord Iesus himselfe, whose custome was to teach and instruct in the day-time, and to goe out in the night to pray for a blessing upon his Ministry, *Luke 21. 35.*

1. God is hereby glorified, and acknowledged the father of lights, from whom every good and perfect gift is, *James 1. 17.* for now wee depend on him for wisdom, and draw somewhat from his fullnesse.

Reason 1.

2. It is not in man to make his doctrine effectual, he cannot reach the heart, much lesse renew it. Man may hold forth the light, but God must giue eyes to see it: man may speake to the eare, but God onely can speake to the heart; *Paul may plant, and Apollos may water, but God must giue the increase, 1 Cor. 3.* It is his priuiledge to write his law in the hearts of his people, *Jerem. 31.* *Lydia* heard

Reas. 2.

heard the word from *Paul*, but not hee but *God* opened her heart, *Acts* 16. 14.

Reas. 3.

3. As in all other labours and workes, so much more here, we must doe that which is our part, and leaue God his. The husbandman must plow, and sowe, and plant, and water, but hee must leaue all the successe to God, hee cannot command raine nor blessing. So in this spirituall husbandry Gods seeds-men must doe their worke cheerefully, being co-workers with him, but commend the successe to God; in which sense the Apostle (*1 Cor.* 3. 7) saith, *He that plants is nothing, neither he that waters*, that is, if hee be compared with that diuine action which is all in all; or nothing without him.

Vse 1.

Hereby wee see how necessary it is to begin and end our Ministry and Sermons with prayer to God, who is all our sufficiency. The Apostles begin and end their doctrine and Epistles with prayer; and haue not wee more neede? I know not what pride of selfe-sufficiency, or whether profaness shut the hearts, and cover the mouthes of many Preachers, who are almost ashamed to pray for this blessing, nay reproach and scorne them which doe: Sure I am, whether he shall doe more good to others by his prayers or preaching, I will not determine, but hee shall certainly by his prayers reape more comfort to himselfe. And he that neglects prayer with his preaching, may well be suspected that he more aymes at his owne glory than Gods.

Vse 2.

Let people also joyne willingly and conscionably

nably in their Ministers prayers, which strive for a blessing upon themselves, and importune God who makes his Sunne shine upon the just and unjust, to let the Sun of grace shine into their hearts, saying, *O Lord, if thou build not the house, it shall never stand*; as those that waite for all successe from God. It is recorded that Pope Adrian having built a stately Colledge at *Lovaine*, did set in golden letters on the gate this poeie, *Trajectum plantavit ibi natus, Lovanium rigavit, ibi literas didicis: Caesar dedit incrementum, ex praeceptore Cardinalis factus*: One tooke a pen and wrote under, *Hic Deus nihil fecit.*

Psal. 127, 1.

Now to the prayer it selfe: where we have to consider:

- { 1. To whom the Apostle prayeth: *The very God of peace.*
- { 2. For what he prayeth, in two particulars.
- 1. For full sanctification.
 - { 1. In generall, *sanctifie you throughout.*
 - { 2. In a speciall enumeration of parts, *spirit, soule, body.*
- 2. For small sanctification: *untill the coming of our Lord Iesus Christ.*

1.

First, of the person to whom our Apostle prayeth: *the very God of peace.*

Consider here three things.

- { 1. Why he useth this Attribute, *peace.*
- { 2. What is the *peace* here meant.
- { 3. How he is *the God of peace.*
- 1. This is not an idle epithite, but well fitted

to

to the matter in hand; because our Apostle had in verse 13. exhorted them to *peace among themselves*, and hath in all the precepts hitherto directed them how to uphold both *outward peace*, vers. 14, 15. and *inward peace*, from the 16. to this verse. And he notably in this title confirms their faith, and strengthens their prayers, that so long as they aske nothing but things pertaining to the *peace* of the Church, and the peace of every mans conscience, *the God of peace* will surely grant their requests. See *Rom. 15. 13, 14.*

2.

Secondly, What peace is meant.

Peace is threefold: { 1. *Externall.*
2. *Internall.*
3. *Eternall.*

1. *Externall*, which is nothing but an outward prosperity and tranquility in our outward estate; and this is, 1. In the *Church*, when it hath rest from heresie, schisme, persecution, and tyranny, *Acts 9. 31.* this is called *the peace of Ierusalem*, which we must pray for, *Psal. 122. 6.* 2. In the *Commonwealth*, in the peace whereof we have peace, when we are free from civill warre within, and forreine enemies without, *Ier. 29. 7.* 3. In the *family*, and speciall places where we live, which is a private agreement with all sorts of men, good and bad, so farre as may be: *Rom. 12. 18. Have peace with all men.*

2. *Internall*, and spirituell, and this is the sweet quiet and comfort of conscience, rising out of our assurance of our attonement with God through Iesus Christ, and out of remission of sinnes by his blood,

blood, which *peace passeth all understanding*, *Phil.* 4.7. and in which the Apostle placeth the kingdome of God, *Rom.* 14.17.

3. *Eternall*, which is the perfect rest, peace, joy and glory that the Saints shall enjoy in heaven: *Esay* 57.2. *Peace shall come*, but it is when we *sleepe in our beds*, called *Rom.* 8.6. *life and peace.*

Our Apostle here aymes especially at the second kinde of peace, which is a steppe and degree to the third.

For the *third*, why is he called *the God of peace*?
Answ. *First*, because hee hath the fountaine of peace in himselfe, *peace* in him is as in a fountaine. *Secondly*, as the Author and communicatour of all peace unto us in all kindes: As 1. In *Church*, the peace of *Ierusalem* must be begged of him, he stills all warres, and maketh all stirrs in the Commonwealth to be husht and gone. And it is hee that makes men dwell together in one house. 2. He is authour, and the God of eternall peace; for eternall life is the gift of God. 3. After a speciall manner is he the God of internall peace, the peace of conscience, at which our Text aimeth, which is a quietnesse of minde and conscience through our reconciliation with God. *First*, because hee sent his *Sonne*: 1. To merit it for us, when wee lay in the horreur of an accusing conscience, who is therefore called in himselfe (*Esa.* 9.6.) *the Prince of peace*, and in respect of us, *our peace*. And therefore *Ambrose* expounds here *the God of peace* to be Christ himselfe. If it be asked, how Christ merited our peace, the Apostle answereth, *Ephes.*

2. 15, 16. *He made peace by slaying hatred on the crosse,* by his perfect obedience overcoming and abolishing whatsoever God might hate in us. 2. To preach and publish this peace, and invite men unto it: And that first in his owne person, *Esay 61. 1. The spirit of the Lord is upon me, so preach good tidings to the poore, to binde up the broken-hearted, to preach liberty to the captives, &c.* And how this Prophecie was accomplished, see *Luk. 4. 18.* Secondly, in the person of his Ministers Christ preacheth peace, *Ephes. 2. 17. Christ came and preached peace to you which were farre off.* Object. Why? Christ never preached to the *Ephesians.* Answ. Yes hee did in the persons of the Apostles, and so now in the Pastors and Ministers of his Church to the end of the world. Secondly, because hee sent his Spirit to apply and seale this peace onely in the hearts of his elect, therefore it is called a *fruite of the Spirit, Gal. 5. 22.* and *the Spirit cries in our hearts, Abba, Father: chap. 4. 6.* He workes faith in the heart, and so *we have peace with God, Rom. 5. 1.* and *bold access to the throne of grace, Eph. 3. 12.* This is that creating Spirit, which creates the fruit of the lippes to be peace, *Esay 57. 19.* Thirdly, because

3 God doth not onely command and commend to us this peace, but approoves and delights in it, and no where else; but there he sets up his throne and dwelling, his Temple is in *Ierusalem* the vision of peace: his Disciples must onely abide among the sonnes of peace, *Matth. 10.* and much more doth himselfe.

How we are to looke upon God in our prayers.

First,

First, in all our prayers we are to behold him a God of peace: labour to see him reconciled unto us. And 1. this beholding of God reconciled gives us assurance of obtaining whatsoever is good for us. 2. The sense of his infinite essence, and power and presence with us confounds us, unless the sense of his grace and favour susteine us; and hence our Lord taught us to begin our prayer with this title, *Our Father*. 3. Our chiefe unhappinesse were to be neare God, if hee be not at peace with us; for our God offended is a consuming fire.

1 Note.

In all our prayers behold God a God of peace.

Then wee must beware of sinne which is the breach of peace betweene God and us; especially before prayer let every one that calls upon the name of the Lord depart from iniquity.

Vse 1.

2. Wee must acknowledge our happinesse to consist in our peace with God. *Make peace with him, and thou shalt have prosperity, Job 22. 21.* If they of *Tyrus* and *Sidon* made so much of outward peace, that they by all meanes desired it of *Herod*; and if the *Jewes* having by *Felix* obtained outward peace and quiet, acknowledged it wholly in all places with all thanks: much more should wee for spirituall, inward and heavenly peace.

Vse 2.

Secondly, in our prayers we must labour to conceive of God in such Attributes as may strengthen our faith in our speciall suites: Behold him not onely the God of all grace, *1 Pet. 5. 10.* but of this and that particular grace.

2 Note.

1. To this end the Scripture denominates him
N

from particular vertues, that in the want of any of the, we may resort to him confidently, as the Scripture stileth him the God of *love*, the God of *patience*, the God of *hope*, the God of *all consolation*, of *wisdom*, &c. that in our want of any speciall grace, wee may cast our eye upon these titles or Attributes.

2. The Scriptures are stored with many names and titles of God, that we might so conceive of him affected to us in our prayers, as hee hath declared himselfe to be.

Doe wee begge the accomplishment of any promise: come to him in the name I E H O V A H, who gives being as to all things so to his promises.

Doe wee pray for any thing, but see many things stand in the way of our good, publike or private: now come to him in the name of E L, *a strong God*, who can quickly bring mountaines to plaines, and effect by a mighty power whatsoever he will.

Lacke we any blessing, and are destitute of all meanes and comfort; now come to him in the name of of E L-S H A D D A I, *I am God All-sufficient*, and that is meanes enough.

Findest thou thy selfe beset with severall wickednesses, and armies of wicked Angels in high places, and invironed with temptations or dangers: now come to him in the name of E L-T S E B A O T H, *Lord of hosts*, who hath armies of Angels to set round about the tents of his people: this name of the Lord is an assured strength, when the righteous fly unto it. Hast

Hast thou received any blessing, or promise, now come to him in the name I A H, as wee are commanded, *Psal. 135.* who is thy good Lord and bountifull benefactour: If the Apostles had neede thus to encourage their prayers, much more wee.

Whosoever would have true peace, must have it from the God of peace; as he that would have water, must goe to the well or fountaine. *Iob 22. 21.* *Acquaint thy selfe with God, be at peace with him, so shalt thou have prosperity.* The Apostles in all their salutations pray for peace from God, and from our Lord Iesus Christ.

1. Because God himselfe and our Lord Iesus challenge this peace to be their owne prerogative to give, neither can it be had elswhere. For the former: as God is called *the God of peace*, *2 Cor. 13. 11.* &c. so this peace is called *the peace of God*, *Col. 3. 15.* *Phil. 4. 7.* as whereof he is the sole Author. For the latter: our Saviour saith to his Disciples, *Ioh. 14. 27.* *My peace I give unto you, my peace I leave with you, not as the world giveth, give I unto you.* Where he first, challengeth it to be his owne, having clearely purchased it. Secondly, his owne to give; men may wish peace, but he can give it: men wish the peace of God or Christ, he gives his owne. Thirdly, hee sheweth, that this peace cannot be elswhere had: [*not as the world giveth,*] plainly distinguishing his peace from the worlds, both in the gift, and the manner of giving. The world, 1. gives a kinde of peace, but that is a false peace, mine is a true

Doctr.

All peace must be from the God of peace.

Reason 1.

Difference betweene the peace of Christ and the peace of the world in 6 things.

peace. 2. That is a peace in externall things, mine in internall. 3. That is temporary and inconstant, mine lasting, yea everlasting; *For your joy shall none take away from you.* 4. That is given most to wicked men, for the world loves her owne; but this is given onely to beleevers, being a fruite of faith, against whom the world bends all her forces. 5. That peace is against Gods glory; and indeede the worlds peace is the keenest warre against God, the very foment and cherisher of lusts and impiety: This peace is for God and his glory, and a warre against sinne, a cherisher of grace and piety. 6. That peace ends in destruction, though men cry *peace, peace, &c.* This is given for salvation, and for the fruition of perfect peace.

2. As this peace is onely Gods to give, so is it onely the portion of the children of God, who are called *sonnes of peace*: this is *onely childrens bread*, and *must not be cast to doggs*, *Matth. 15. 26.* And it is a gift of promise, *Gal. 6. 16. Peace shall be to all the Israel of God.* Such onely as have God for their Father, and the Church for their Mother, have right unto this, and that because they be sonnes: *Esay 54. 13. Much peace shall be to her children*, that is, of the Church: and because they be beleevers, for this peace is the fruite and undivided companion of faith, *Rom. 5. 3. leaning upon the mercie of God in Iesus Christ for the pardon of sinne. The wicked man hath none of this peace of God*, because he hath not mercy nor grace with the God of peace.

Esay 57. 21.

3. The

3.

The seate and place where this peace resteth, prooves plainly that it is a proper and peculiar gift of God, and that is the heart, soule, and conscience, which none can reach but God himselfe:

Col. 3. 15. *ἡ εἰρήνη τοῦ Θεοῦ διαφυλάττω ἐν ταῖς καρδίαις*

ὑμῶν, The peace of God must take the chiefe command in the heart: and *Phil. 4. 7.* The peace of God

ἡ ἡσυχία τοῦ Θεοῦ, which passeth all understanding, *φυλάττωι τὰς καρδίας*

ὑμῶν, shall preserve your hearts: A military word,

taken from souldiers that come in to ayde an army;

so this peace shall bring ayde to the heart,

and strengthen it, when Satan, and sinne, and temptation,

and persecution lay siege to it. And who else can revive the heart,

but he that made it? Who can reach comfort to the conscience,

but the Lord of it? Who can say to the soule, I have

pardoned thy sinne, but the Lord the party against whom it is committed,

and so pacifie it? Who can worke faith in the heart,

but the Spirit of God? and who can preserve this gift there,

being by so many enemies surprised, but the hand

that creates it, *by the power of which we are preserved to salvation?* *1 Pet. 1. 5.*

Then are wicked men most unhappy, who being

estranged from the God of peace, can have no

true peace. *Esay 57. 21.* The wicked are like the

raging sea, that cannot rest, whose waters cast up myre

and dyrt: there is no peace to the wicked man, saith my

God.

Object. Who have more peace than they? they have outward prosperity and abundance, even

Vse 1.

what their hearts can wish, and their consciences within are quiet, and they die like lambes, &c.

Ans. 1. Their outward prosperity deserves not the name of peace, it is at the best but a truce with God. 2. They be not inwardly so quiet as they seeme; there is a conscience within that sometime tells them unpleasant tales and tidings. 3. When it is quiet, it is not at peace but benumbed, slumbring, or seared, and shall one day be wakened, and as a wilde beast fly in the face of his master. 4. All this seeming peace, being not in God, but against God, must needs be, 1. uncertaine, *as a dreame, Job 20. 5. 7. or as the crackling of thornes under a pot, Eccles. 7. 6.* 2. Unsound, in the face, not in the heart, *In laughter the heart is heavy, Pro. 14. 13.* or at least hath cause so to be. 3. Miserable in the end: *Their Sun must fall at noon, Amos 8. 9* their end is woful, yea fulnes of wo: and therefore let us never affect, nor extoll this peace.

Vse 2.

This reprooves such as content themselves with a kinde of peace, but contemne God the Authour of true and lasting peace. Many affect peace, but not that which is an effect of Gods mercy in *Iesus Christ*: whereas the foundation of all true peace is our peace with God through the *Prince of peace, Iesus Christ*. Many content themselves to be counted peaceable men, quiet neighbours, who never tooke the course to attaine this true peace, which is gotten by sorrow, strife, and warre against sinne; by stirring up the heart to embrace the promises of the Gospell, and to beleeve the truth of Gods word: by going to God in

in frequent and fervent prayer: by hungering after reconciliation and mercy above all things in the world.

Againe, if thou hast attained this peace of conscience, be thankfull and blesse *the God of peace*: for since that old Serpent had disturbed the peace of heaven, from which hee was cast downe with his Angels, his next worke was to dissolve the peace on earth by plucking man from his God: whereby Satan the Authour of all enmity hath corrupted the whole nature of man, and ever since hath watered these feedes, and brought them forward; so as all the sonnes of *Adam* are children of wrath, turned naked into the fury of God, and ly under the same as vessels filled with wrath, and the fruites of it, in his soule, minde, conscience, will, and all his motions; being an enmity with God, with his owne happy estate, with all the creatures: And this is our estate of nature, till it pleased God by his Sonne *Iesus Christ*, (called *the Lord of peace*) to lay the foundations of our peace in his blood; and to bestow the blessed Spirit in the hearts of beleevers, witnessing peace betweene God and us; by the which Spirit, now renewing their hearts, they become sonnes of peace, united againe unto God, at agreement in themselves, and in all their faculties, and knit and joynted together among themselves in the unity of the Spirit and the bond of peace.

Quest. My conscience (I thanke God) is quiet and still: but how may I know it to be true and sound peace, that I may rest in it, and be thankfull for it?

N 4

Ans.

Vse 3.

Differences
between sound
and sencelesse
peace.

1.

Ans. 1. The question is the more necessary, because every quiet conscience is not a good conscience, and every peace in the conscience is not from *the God of peace*. A dead peece of flesh, pricke it with a needle, it feeles nothing: So that is a dead conscience, which feeles no sinne, nothing at all: but that is a pacified conscience, which is alive, and indeed feeles sinne, but forgiven, and apprehendeth God not onely offended, but now againe pacified.

2.

2. A dead man is quiet enough, makes no noyse, or motion: So a dead conscience may be still; but sound peace of conscience is comfortable, and hath joy and refreshing in it, as a man at a feast: it rejoyceth that it hath gotten a sweete glimpse of light and fayour from God: it rejoyceth in that it hath got a sight of Iesus Christ, and in that happy present condition it hath by him obtained. These are sound causes of peace and quietnesse.

3

3. Sound peace from *the God of peace*, hath sound fruites and effects as well as sound causes. A conscience may be quiet, because for the present it hath no enemy disturbing it, and no molestation, because the strong man hath carried all away: But a good conscience is therefore peaceable, because it is strong and stirring in temptation, it outstandeth, and hath prevailed against temptations.

4.

4. A bad conscience may be quiet because of the darknesse or sencelesse of it: for it neither sees nor feares any danger, it sees not the offence

of

of God by sinne, nor feares his wrath and damnation though never so justly deserved: But sound peace of conscience sees the offence of a Father, and feareth now transgression more than damnation.

5. A sleepey conscience may be so much the more quiet, because it can secure it selfe from the worlds enmity, which hateth nothing but the light: It can avoid persecution, and sleepe secure (as we say) on both sides. But sound peace of conscience sheweth it selfe most in greatest afflictions and persecutions, and makes the Saints sing in sorrow, and rejoyce in suffering for the name of Christ, as *Paul and Silas* in prison, and the Apostles rejoyced that they were counted worthy to suffer for the name of Iesus, *Acts 5. 41*. Here is the peace of Christ himselfe, which, when the world by all meanes, of persecution, and indignities, seeke to interrupt it, (as in our head himselfe) yet none can take it away: whereas light persecution sends packing the peace of hypocrites, who are soone unsettled.

3. If the God of peace have possessed thee with this sweete peace, make much of it, preserve it, do nothing to disturb or forfeit this happy peace, or to provoke God to withdraw it.

Rules of furtherance herein.

1. Beware of security: peace is maintained by an expectation and preparation for warre. Many are the examples of them, who by a secure peace have lost peace and all. Therfore preserve in thee a feare of not offending God.

2. Beware

5

Use 4.

Meanes of
maintaining
true peace,

2. Beware of falling into any grosse actuall sinne. How did *David* and *Peter* disturbe their peace by foule finnes? And daily experience shewes, that the godly are often by Gods just correction for sinne, sometimes inwardly, sometimes outwardly, as men set on a racke; or in an hell of horrors and sorrowe till they undoe by repentance some foule offence: witnesse the 32 and 51 *Psalms*: especially presumptuous finnes prevaile against our peace.

3. Prepare and arme we our selves against temptation; for Satan if he cannot hinder us of our inheritance, will surely give us as little peace in the way as he can; and therefore hee will and doth often terrifie Gods people with hellish temptations, with which he brings them so low, that they see nothing lesse than peace of heart: sometimes they be as men in a swone, who live, and yet know not they doe live. Therefore how had wee need keepe on our armour, to keepe our peace.

4. Doe all duties sincerely and uprightly: Marke and behold the upright man, his end is peace, *Psal.* 37. 37. Be it never so weakely or imperfectly, yet doe things uprightly; humbly in respect of thy selfe, and heartily in respect of God, approving thy selfe to him.

5. Suffer all affliction and hard measure joyfully, for well-doing and good conscience, rather than lose thy peace: So did the Saints of God suffer joyfully the spoyling of their goods, *Heb.* 10. 34. and so did our owne Martyrs.

6. This is a comfort for Gods children, as
Christ

Christ intimates, *Ioh. 14. 27. My peace I give unto you, let not your hearts be troubled*: Then God is a God of peace: for the godly heart will say, you speake of peace which is the onely portion of Gods people, but alas! who have lesse peace than they? Sure I am (will some say) I have so many and so great afflictions in the world, that I can scarce stand upright under them; what may I thinke of my selfe?

Ans. 1. Is thy expectation of a peace outward, in outward things? if so, where hath God promised thee such a peace, without exception of the crosse? *2.* Is thy lot and portion other than the Disciples of Christ, or Christ himselfe? had they this outward peace? No, *In the world* (saith he) *ye shall have tribulation, but in mee ye shall have peace.* *3.* Whatsoever or how great soever thy afflictions be, thou hast the God of peace with thee, and for thee, yea and in thee, and shalt not want a strength to deliver thee out of all.

Object. Yea, but were my trialls onely outward, from the world, I could rejoyce; but Satan molests me and disquiets the peace of my conscience, by such strong and violent temptations as wound my soule; and by such motions and thoughts as seeme to be brought out of the bottom of hell.

Ans. 1. Let not thy heart be troubled; thou maist be at peace that Satan is thy enemy, thou art not yet in his power. *2.* Thou maist have peace, that thou seest and sorrowest for the ugliness of these temptations, and outstandest the violence of

of them: thus they shall be thy exercise, but not thy sinne. 3. Thou hast a *God of peace* whom thou servest, this *God of peace* will shortly tread Satan under thy feete, *Rom. 16. 20.*

Object. But neither the world nor the Divell could hurt me without my owne sinne: but that which grieves my heart, my owne sinnes doe daily disturbe my peace, and grow to such a number and strength, that I doubt I shall lose it quite.

Answ. Sinne indeede is the great trouble-house and enemy to peace: But 1. know this to thy comfort, that no sinne shall destroy peace, but that sinne which hath peace. 2. Consider that of the Prophet, *Esay 54. 10. The mountaines may fall, but Gods covenant of peace shall stand.* This *God of peace* hath made an everlasting covenant of peace, and that must stand.

vs 6.

Lastly, if *God be the God of peace*, then godliness makes not any man unpeaceable, or turbulent; though the world condemne the godly as authours of dissention, and the world would be quiet were it not for them. But indeede the cause that they are unpeaceable in the worlds eye, is, because they will not lose their peace, nor offend the *God of peace*, nor exchange the peace of *God* and good conscience with the peace of the world. But let such as love this *God of peace*, labour to shew themselves sonnes of peace, and shew this worke of *God* in their love of peace, to which they are called, *Col. 3. 15.* shunning as rockes brawlings, and contentions, and fury, and fiery affections, with all peevish and sowre behaviours.

And

And if for not running with the world, and for standing for the *peace of God*, they shall bee accounted unpeaceable, *the God of peace* will justifie them; and they shall take their enemies booke of accusation, and binde it on their shoulders, and weare it as a crown on their heads, *Iob 31. 36,*

Now to the petition.
 { 1. For full sanctification.
 { 2. For finall sanctification.

The former is set downe,

{ 1. In generall: *sanctifie you throughout.*
 { 2. In speciall enumeration of parts: *spirit, soule, and body, blamelesse.*

For the meaning of the words, we are to search and finde out foure things.

1. What is this *sanctification* prayed for.
2. What it is to be sanctified *throughout.*
3. What be these parts enumerated, *spirit, soule, and body.*
4. How the Christian in all these parts may be kept *blamelesse.*

For the first: Sanctification is the abolition of our naturall corruption, and the renovation of Gods image in beleevers by the Spirit of God, begun by grace in this life, and perfected by glory in the life to come.

Here wee have foure things to be further explained.

First, the Authour of this grace; *God him selfe:* *Levit. 20. 8. I am the Lord that sanctifieth thee.* And especially

I.

Description of sanctification.

1. Authour,

especially or more immediatly the Spirit of God, whose peculiar worke it is, *1 Cor. 6. 11.* and therefore hee is called *the Spirit of sanctification*, *Rom. 1. 4.* and it selfe *the sanctification of the Spirit*, *2 Theß. 2. 13.* 1. Because it is an effect of the Spirit who is the immediate worker of it. 2. Because it is a signe and note of the Spirits presence, even as the beames argue the presence of the Sunne.

And good reason: for 1. in the beginning of this worke man is meerely passive: for what can a dead man doe to his owne quickning and raising? *Eph. 2. 1.* 2. Who can repaire nature depraved, but the Authour of nature? who can bring backe Gods image but he that at first made man in it? This is to be borne of God, and who begets the childe but the father? 3. Our Apostle goes to God for it, from which Ocean all streams come.

2. The Subject,

Secondly, the Subject of this grace; the elect onely: for this worke is peculiar to such as shall attaine the perfection of it in glory. It is true there is somewhat like sanctification in the hypocrite and reprobate, some work of the Spirit, by which they are said to be sanctified, *Heb. 6. 4.* and *10. 29.* But wee must know, that sanctification is twofold: 1. *Externall*, in outward calling, outward profession of Doctrine, and administration of the Sacraments: the very best of which is generall illumination, and some slight reformation: and this is common to reprobates. 2. *Internall*, a speciall renovation, or a change of the whole man, raising

raising up the heart to holinesse, by which gracious worke the true Christian is separated from all the profane and hypocrites of the world: therefore 1 Pet. 1.2. hee calls the beleevers *elect to the sanctification of the Spirit*: so as this is a sanctification appropriate to the elect.

Thirdly, the forme of sanctification: And that is, 1. in putting off of corrupt qualities. 2. In bringing in new and inherent holinesse, which daily changeth the beleever into the image of God: as Col. 3. 10. *Seeing yee have put off the old man with his workes, and put on the new man, which is renewed in knowledge, after the image of him that created him.* This new quality, created in the hearts of the elect, by the Spirit of God, whereby they can in some measure truly hate and forsake sinne, and truly love the Law of God, with an indeavour to keepe it, is the very being of sanctification.

3. The forme.

Fourthly, the proesse of sanctification: It is begun in grace here, and not perfected till hereafter in glory: Which is added, 1. to distinguish it from justification, which is perfect in one act. 2. To note the toughnesse and strong heart of sinne, which is slowly weakned here, and never here perfectly subdued: for in the most perfect *the flesh lusteth against the Spirit*, Gal. 5. 17. 3. To shew, that the matter of sanctification, is, to be in perpetuall motion, as a living water: *Hee that is righteous, must be righteous still*, Rev. 22. 11. 4. To shew, that sound holinesse never gives over till it attaine perfection; perfection is a fruite of soundnesse

4. Proesse.

nesse in grace: *The way of the righteous shines more and more untill perfect day, Prov. 4.18.*

II.

For the second: What it is to be sanctified throughout.

Answ. 1. These *Thessalonians* were already sanctified, and therefore the Apostle prayes, that they might happily proceede to full sanctification. 2. This full sanctification is partly in this life, partly in the life to come: the Apostle intendeth both, the former first as a way to the latter: The *through* sanctification in this life is the imperfect sanctification of parts, the other is the perfect sanctification in degrees.

Through sanctification in this life wherein it consisteth.

The *former* is, 1. in respect of the whole rule of sanctification, which is the Law of God, when a beleever can truly say with *David*, that hee *hath respect to all the commandements*, *Psal. 119. 6.* and *18. 22.* for *all his lawes were before mee*, and I did not cast away his commandements from me. 2. In respect of all finnes: it is a through change from all sinne; not a turning out of one sinne into another, nor a turning from all finnes save one, as *Herod*; but an hating of all appearance of evils, yea of darling and bosome finnes, yea of right eyes and hands, *Matth. 5. 29.* 3. In respect of all gifts of sanctification, which the Spirit gives in part to every beleever, not onely knowledge, faith, love, which are eminent, but other inferiour also, as patience, meeknesse, temperance, peace, with every other fruite of sanctification. 4. In respect of all the parts of the man, in which the Spirit of God putteth forth this noble

ble worke : as *Cant. 4. 1. &c.* the Church is described to be faire in all parts, eyes, hayre, teeth, lippes, temples, &c. the sanctified person must be *ὁλοτελής*, wholly perfect.

The latter, i. full and through sanctification in the life to come, stands in the perfection of degrees, and in these particulars. 1. An utter abolishing of sinfull flesh. 2. A perfect freedome from all the causes and workes of repentance. 3. Perfect and speciall communion with God, and Christ, and good Angels, and elect men. 4. Perfection of all graces, both in kinde and in measure. 5. A perfect exercising of our graces in glory and happinesse. And all this our Apostle seemes to ayme at in the last words, where he mentions the comming of Christ, in which he shall attaine through and full sanctification.

For the third: What be these parts mentioned, *Spirit, soule, body*?

Ans. 1. Some by *Spirit* understand the third person in Trinity, as *Ambrose*: Some a third part of man: But the Scripture speakes but of two, namely a body and a soule, and *Aquinas* saith, the spirit and the soule differ, *non secundū essentiam, sed potentiam*, not in essence, but as divers faculties. Others by the spirit understand the whole man regenerate, so farre as hee is opposed to flesh; the man considered not according to the parts of nature, but according to the parts of grace: So *Athanasius* said, *Spiritus est donum quod jam per baptismum accepisti*, the Spirit is the gift of God received

Through sanctification in the life to come wherein it stands,

III.

What is here meant by spirit

ceived in baptisme: for, keep this gift (saith he) and both soule and body wil be unblamable. This exposition is not unfit: yet I take another to be fitter; thus: It is common in Scripture for our better apprehension of our duty to distinguish those faculties which God hath put in the soule of man, that we might take notice of the worke of sanctification, in the severall faculties. There be two parts of man, a soule and a body. Of the soule there are two noble faculties, under which all the rest are comprehended: 1. the *spirit*, 2. the *will*, here called the soule by a *Synecdoche* of the whole for the part. By *spirit* in this and all places where the spirit and soule are mentioned together, is meant that noble and eminent faculty of mans soule, called the understanding or minde: the Philosophers call it *τὸ ἡγεμονικόν*, the leader and ruler of all other parts and faculties, and the most noble of all. Under this is the conscience included, which being renewed is called also by the name of Spirit, *Rom. 8. 16. The spirit witnesseth to our spirits*: and *Eph. 4. 23. Be renewed in the Spirit of your minde*.

2. The other superiour faculty, but not so noble, is that whereby we doe will, affect, or desire that which wee understand and conceive to be good. This they call *τὸ θελητικόν*, under which is comprehended the will and affections. So these words are used elsewhere, *Luke 1. 46. My soule doth magnifie the Lord, and my spirit rejoiceth in God my Saviour*, *1 Sam. 18. 1. The soule of Jonathan was knit to David*; that is, his heart, affections, desires.

3. The

3. The *body* is that part of man, which is the house of the soule, consisting of flesh, bones, humours, and the like.

Now then the whole man is sanctified throughout, 1. When the minde, thoughts, cogitations, and conscience, are pure and holy, wisely to think and meditate, and guide safely, by wise discerning of things profitable and pertinent. 2. When the heart, affections and desires are rightly composed, and given up to the guidance of right and renewed reason, when a sound heart and a sound minde meete together. 3. When the whole body as the soules instrument is in all the members of it obedient, to act and effect good actions, according to the dictate of right reason, and the command of renewed will; when the members are weapons and servants of righteousness: Or more briefly, when the spirit thinkes nothing, the will affects nothing, the body effects nothing contrary to the will of God.

The whole man sanctified throughout, how.

For the fourth. *Quest.* Here is perfection of holinesse indeede! Did ever any, or can ever any attaine to this perfection?

IV.

Ans. This question brings us to the explication of the fourth thing in the Text, How a man may be said to be *blamelesse in spirit, soule, and body*, in this life. Whereto we say: No man ever attained to this unblameable perfection of degrees in this life, except the first *Adam* in his innocency, and the second *Adam*, who had sanctification in all parts and degrees: for *Paul* a most holy man after regeneration confesseth how farre hee

was from perfection, *Rom. 7.* and *Phil. 3.* But a man regenerate may be said to be blamelesse, and thoroughly renewed.

1. In respect of his relation with Christ his head, *who is made to him sanctification, 1 Cor. 1. 30.* and in whom hee is perfectly holy and unblameable: *Ezek. 16. 14. Thy Beauty was made perfect by my Beauty.*

*Disis sine quere-
la, non sine pec-
cato, quod est so-
lus Christi.
Aquino.*

2. In respect of open and grosse crimes, which might impeach the honour of his profession: so *Zachary* and *Elizabeth* walked in Gods ordinances without reproofe, *Luk. 1. 6.* so did *Samuel* and *Iob*, and other holy men. For though no man can be without sinne, yet a man may be without crime, when after his conversion hee carries himselfe so uprightly, as he cannot be noted for any reigning sinne before men.

3. In respect of Christian indeavour and inchoation, when the beleever labours and aymes at full sanctification in all his faculties and parts: for sanctification produceth holy motions in the soule, and holy actions in the body. See it

§ 1. In the spirit.

§ 1. In the soule.

First, the spirit, i. the minde and understanding of a sanctified man is indued with a sound and distinct knowledge of heavenly things, and he still indeavours to a further measure: *Psal. 119. 33, 34. Teach mee, give mee understanding, &c. Matth. 13. 11. To you it is given to know the mysteries of the kingdome, not to others.* And it is joyned with a speciall faith, applying the promises, which maketh his

his person and worke acceptable: *Ioh. 20. 28. My Lord, and my God. Heb. 11. 6. Without faith it is impossible to please God.*

Vnder the spirit include the conscience, in the purging of which the beleever striveth, and loseth not his labour: For 1. it is a tender conscience, and remorsefull for sinne: 2 *Chron. 34. 27. Iosiahs heart melted at the reading of the Law.* 2. It is calme and peaceable; it blameth not, nor accuseth it selfe, but giveth good witnesse, first, that the person may be assured of his reconciliation with God, *Rom. 5. 12. and 8. 36.* And secondly, that he walketh with God sincerely: 2 *Cor. 1. 12. This is our rejoycing, even the testimony of a good conscience, that in simplicity and good sincerity wee have had our conversation in the world. 1 Ioh. 3. 21. If our heart condemne us not, we have boldnesse with God.*

The second faculty, called the soule here, includeth the will and affections, in both which this worke of sanctification is begunne, and increased.

1. In the will, when being renewed, it is now subject and pliable to God in all things: *Rom. 7. 18. To will now is present with mee;* not onely in doing, but in suffering, as 1 *Pet. 4. 9. in suffering it can commit the soule to God in well-doing as unto a faithfull Creatour.*

2. In the affections: herein is a change, being guided and carried by the minde and will renewed. His love is not the olde carnall love, of himselfe and the world, but a new affection, *Love out of a pure heart, a good conscience, and faith unfained,*

1 *Tim.* 1. 5. His hatred which was against God and his Saints, is now against the haters of God, and things which God hates, *Psal.* 139. 21. His joy which was sensuall and earthly; is now delightfull in doing the will of God, yea in suffering it, *Rom.* 5. 3. *We rejoyce in tribulation.* His sorrow which was for worldly losses, crosses, &c. is now for sinne, and for the afflictions of Gods people: His delights which were in carnall profits, pleasures, corne, wine, or prosecuting his lusts, are now in *Gods countenance*, in *Gods Law*, in *Gods house*, in *Gods Ordinances*, the Word and Sacraments, and in *Gods children* above all persons, as those that are *excellent on earth*. His desires are answerable: what ever his former desires were, now he desires the *presence of God*, the *pleasing of God*, pardon of sinne, softnesse of heart, the constant fruition of the meanes of salvation, with a blessed successe of them: Hee desires the prosperity of *Zion*, the salvation of the *Israel of God*, and the coming of *Iesus Christ* to his full redemption.

Thus we see how a sanctified man profiteth and prospereth in the whole inner man.

But fire within will breake out, and so will grace which is like fire, and the body shall be a weapon of righteousness, his outward actions shall be done in an holy manner, his whole life is changed.

1. For the matter of his actions; Gods word is the rule of them all: *Psal.* 119. 35. *Direct me in the path of thy commandments, for therein is my delight.*

2. For

2. For the manner: they are done, first, in humility, *Mich. 6. 8. Walke humbly with thy God: Luke 17. 10. Say thou art an unprofitable servant.* Secondly, in sincerity, without guile of spirit, *Psal. 32. 2.* Thirdly, with cheerefulnesse, *delighting greatly in his commandements, Psal. 112. 1. 2 Cor. 9. 7.* as every man wisheth in his heart: *The Lord loves a cheerefull giver.* Fourthly, with courage and stoutnesse: *Dan. 3. 17. We are not carefull of this matter, our God whom we serve will deliver us: Acts 4. 19. Peter and Iohn said to the Rulers: Whether it be meet to obey God or men, judge yee: Gal. 2. 11. I withstood him to his face.*

3. For the end: first, hee will approve his heart to God, and lookes not so much to men; for his praise is not of man, but of God. Secondly, hee desires to please God in that hee doth: *Acts 11. 23. with full purpose of heart cleave unto God.* Thirdly, he doth not good things for his private ends, as ease, profit, credit, but even against all these, if he be called thereunto.

Rom. 2. ult.

The 4. respect, in which a beleever may be called *unblameable* even in this life, is, in Gods account and gracious acceptance. Where himselfe workes and sees such beginnings, proceedings, and indeavours, it is accepted as perfection, by meanes of Christs merit, promise, and intercession. Thus Paul saith, *Rom. 7. 17. It is not I that doe evill.* Whence our Lord pronounceth of his Church, that she is all faire, and that no spot is in her.

5. In respect of that perfect sanctification in all degrees, which is growing unto, and shall attaine

*Voto, fide, pro-
missiones, arrha-
bone, inchoatione*

in the day of Christs second comming, when every beleever shall be free from all blame and staine, and *set into the glorious liberty of the sonnes of God*; which now they have onely in desire, in in faith, in promise, in an earnest, and inchoation; the Lord mercifully accepting them for that they are growing unto.

And thus we have expounded this worthy petition of the Apostle: The summe and substance whereof is this; that God by his Spirit, who onely can raise the dead in sinne, would bestow this grace, not belonging to the wicked, upon these *Thessalonians*, by which they putting off all the corrupt qualities of nature, might by a new created quality in their hearts, grow up in the image of God, standing in knowledge, true righteousness, and holinesse. And because they were already sanctified in part, hee prayeth that they may goe on to through sanctification, both here and hereafter: for the present, that they may attaine full holinesse, in respect of all sinne which they must forsake, and of the whole law and word which they must set before them, in respect of all gifts, principall and lesse principall, and of all parts and faculties, here expressed to be *the spirit, the soule, and body*: that thus they may be blamelesse, in respect of relation with Christ their head, in respect of grosse crimes and reigning sinnes; in respect of Christian inchoation, of the Lords acceptation, and of perfect consummation of whole sanctification at the comming of *Jesus Christ*.

In

In that the Apostle prayeth for *through* sanctification, and enumerateth the parts, in which it is, and desireth they may be kept *blamelesse* in every of them, we learne, that

No Christian must content himselfe with the beginnings of holinesse, but must proceede to full sanctification, as vessells of honour, to be *full of goodnesse and knowledge*, *Rom. 15. 14.* *2 Cor. 7. 1.* Let us cleanse our selves from *all* filthinesse of flesh and spirit, and grow up unto *full* holinesse in the feare of God. *2 Pet. 3. 18.* *Grow in grace, and in the knowledge of our Lord Iesus Christ: Eph. 4. 13.* *In all things grow up into him which is the head.* All which places shew, that the whole life of a Christian must be a continuall progresse in sanctification.

1. Our Text sets downe the orderly proceeding in this worke: It must begin in the spirit and minde, and then change the heart and will, and so come forth into the body and actions, that the whole man consisting of these parts, may be blamelesse. And further, this care must be nourished *untill the comming of Iesus Christ*, either to the generall or particular judgement. All which shewes, that the highest and most noble parts in man, are corrupt and unholy; and as the Apostle saith, *even the minde and conscience is polluted*, till this new quality be created: for *whatsoever is borne of flesh is flesh*, *Ioh. 3. 6.* *Who can bring a cleane thing out of filthinesse?* And therefore our whole life is little enough for the renewing of all these parts so corrupted.

Doctr.

Christians must proceed to full sanctification.

Reason 1.

Titus 1. 15.

2. Sancti-

2.

2. Sanctification is but in part in this life: for God would have sinne left in the best; our best duties spotted, and a pricke left in our flesh to buffet, and humble us, who else through the abundance of grace, would be proud and lifted up out of measure; and that wee might goe out of our selves to the Lord, and begge the increase of grace and sanctification from him.

Addē hereunto, that the weake measure of grace present is often interrupted, our daily lapses disturbe it, sinne makes daily breaches in it, Satan incessantly plants his great Ordnance against it, experience shewes how easily we lose both many degrees of it, and all sense of it: and therefore we had neede still to be repairing our selves. A beggars coate needes continuall patching. We cannot be rid of our ragges wholly, and therefore we must ever be mending. Souldiers that keepe a fort or hold, looke what batteries and breaches are made by skirmishes and assaults on the day, they will repaire them in the night, else could they not hold out; no more could we against Satan and our owne corruptions without daily repaire: And as our houses, so our hearts, they will grow dusty and nasty if they be not daily swept and cleansed.

3.

3. Sanctification is a continuall act and proceeding in grace so long as we live; because it is nothing else but a returne to our first estate and image, to which wee cannot possibly attaine till death. And therefore if wee would proceede to the glory of the Saints, we must proceed in sanctification

tification to the full measure of it: for glorification is nothing but the end and perfection of sanctification.

4. God hath set apart many excellent and glorious meanes for the perfecting of this his owne worke; by all which if we rise not to full holinesse, we shall frustrate him of his end. The holy Scripture is *able to make the man of God perfect to every good worke*, 2 Tim. 3. 15. the holy Ministry of the Word and Sacraments are able both to beget and strengthen faith, which *purifieth the heart*; holy meditations, conference, prayers, with promises of blessing and successe; if wee rightly use them: all these witnesse to us, that the Lord would have us to be still adding what is lacking to our graces, and rise up to full assurance and holinesse; and as those that are planted in the house of God, to be more fruitfull and flourishing in our age.

5. The necessity and utility of this practise imposeth it on all the godly. 1. In respect of the wickednesse of their hearts, and a number of beloved and darling sinnes, against which all care, watchfulness and strength is too little. 2. In respect of the steine and soyle of sinne, which is like a crimson dye, hardly fetched out of those that are the Lords: for when the sting of sinne is gone, and the guilt of sinne is taken away, and washed in the Kings bath, even *the fountaine of the blood of the Sonne of God, opened to the house of Iudah and Ierusalem for sinne and uncleannesse*: yet is there a staine of sinne left, which remaineth to be washed with the

4.

Acts 15.9.

5.

Zech. 13. 1.

the fountaine of water, (for *Christ came by water and blood*) this fountaine of pure water is the grace of sanctification, which is as the flood *Jordan* to wash the soules leprosie, which stickes faster than *Naamans*; so as we had neede wash *seven times*, that is often, yea continually; and yet for all that it shall be with the faces of our soules, as with the faces of our children, the dyrt shall sticke till it be washed off, and being washed, soone growes foule and dyrtie againe. 3. In respect of good duties, wherunto we shal ever be unapt & unready, further than by profiting in sanctification wee are kept in a readinesse: For as a man in fetters and irons cannot doe any service to his Prince, till his fetters be knockt off; so here, our corruptions and lusts are heavier, and presse us downe harder than a thousand chaines; onely the grace of sanctification unties us, and gives us liberty in good duties. 4. In respect of finall perfection, which is not attained in justification, but by sanctification. It is true, that justification heales the wound, but sanctification shuts the skarre; justification brings pardon, but sanctification brings peace: neither was there ever any justified person, who had received the first fruites, but hee longed for his full harvest in perfect sanctification. *Paul* himselfe being justified, presently attained not perfection, but laboured hard towards it, *Phil.* 3. 12. And an inseparable note of a justified person, is, that he longeth, waiteth, and sigheth, to put off all corruption and misery, and to put on fulnesse of grace and glory. *Rom.* 8. 23. *We that have recei-*
ved

ved the first fruites of the Spirit, doe sigh, waiting for the adoption, even the redemption of our body. 2 Cor. 5. 4. Wee desire to be cloathed upon, that mortality might be swallowed up of life: and verse 8. Wee love rather to remoove out of the body, and dwell with the Lord.

This Doctrine thus prooved unto us, serves for the reproofe of sundry sorts of people.

First, those are reprovved, who content themselves with some illumination, as if it were sanctification. For 1. A man may be enlightened, may come to a great measure of knowledge in the mysteries of the Gospell, and make a profession among the Saints, as *Judas* and *Simon Magus*, yet his heart and life remaine foule and uncleane. 2. Through sanctification is indeede no such thing, it is entire, as the blood in all veines of the body, so is it in all the powers of the soule, and every part and member of the body. 3. It is not enough to praise a Sermon, or speake well of points in Divinity: for wee heare the Divell speake well sometime of Christ, *Marke* 1. 28. 4. Knowledge is either literall, without reformation, onely enlightening, or spirituall, enlightening and changing, 2 Cor. 3. 18. Therefore deceive not thy selfe, sanctification begins in the understanding and minde, but goes on to renew the thoughts, the desires, affections, speeches and whole life.

Secondly, such are reprovved as thinke civill life to be holinesse, and content themselves with it as sanctification: the world generally embraceth this shadow for the body, and this image and livelesse

Vse 1.

Illumination is not sanctification, why.

1.

2.

3.

4.

Civility is farre from sanctity.

livelesse carkasse for the life and being of sanctification; betweene which there is as great difference as betweene a man and an ape.

Differences 6.

1

1. Sanctification orders the whole way, and every steppe of it, by the light of the word: for *the image of God is renewed in knowledge, Col. 3. 10.* Civility goes not so high for the rule, but depends on the reputation of men, and estimation in the world, he would neither be too forward, nor yet of no religion: It is too strict to take the word with us to guide every word, every fashion of apparel, every thought, than which what is more free?

2

2. Sanctification is most conversant, and chiefly carefull in religious duties which concerne God, and his worship, and his owne salvation: this is the *one thing necessary, Luke 10.* and *the good part*, yet will it not be negligent in the workes of his speciall calling: Civility is most in things for the naturall and civill life, there is his spirit, his soule, his body, and all; and yet he must not be an Atheist, he must sometimes doe religious duties, but how seldome, or how coldly, tediously, and of custome?

3

3. Sanctification labours against the roote of sinne, kills it in the birth, blasts it in the budde, draines the fountaine, and renews the spirit of the minde; the eye of it spares no sinne, but avoidses the sinnes of the time, of the trade, his naturall and darling sinnes, pluckes out eyes, and cuts off hands. Civility makes no great matter of the rooted and originall sinne, it would stoppe
some

some foule issues, but it is loath to meddle with the fountaine; it would not be noted for great finnes, foule adultery, manifest theft, noted lying, drunkennesse, &c. but some gainfull or pleasurable sinne it cannot be without: and as for smaller finnes, as idlenesse, vaine talking, evill speaking, gaming, lesser oathes, and the like, hee takes no notice of them, nor is ever humbled for them.

4. Civility may cover sinne, but cures it not; it may wrappe a clout on a wound, but layes no plaister on it: But sanctification is healing as well as cleansing, as was shadowed in the Law, concerning leprosie, which was then pronounced to be cured, when the uncleannesse was confessed, and went no further.

5. Sanctification is busie both to stocke up sin, and enlarge the stocke of grace, to get more strength against corruption, more power to obey God in all things; it markes the increase of grace, and is thankfull for it; it conscionably useth meanes of repairing graces decayed; it renewes daily warre against the reigne of sinne, and riseth to full sanctification in a most glorious victory and conquest over it. Civility lets sinne alone, to see if it will die it selfe, it is too pittifull to kill it: It is afraid of too great a stocke of grace, because it is afraid of mortification; it knowes a man cannot dye without paine, no more can the olde man; it observes as little increase as it cares for: it holds it no conquest to get victory over secret lusts, and so continues a willing slave unto them.

6

6. Sanctification in all the good it doth, & in all the evill it abstaines, hath a pure end, and aymeth to please God, with the displeasure of men, and deniall of his owne corrupt heart, will and affections. Civility cares more for the offence of such men as in whose favour he would live, than the offence of God, is more strict in mans lawes than Gods; must not displease or deny himselfe, hath more care to be thought good, than to bee good.

And thus wee see, how civill men who seeme to themselves to outrunne others to heaven, are quite out of the way, and never set foote in the path of holinesse that leades to happinesse: A civill man seemes a sheepe of Christ by his fleece, but his liver is rotten.

Thirdly, those are here reprovved, who thinke this Doctrine needlesse, perhaps impossible; they meane not to be Saints till they be dead, and never looke after full sanctification till they come to heaven; and so they frame their lives as if it were absurd to thinke we could be Saints upon earth. But no Saint on earth, none in heaven, such as shall attaine perfect sanctification in heaven, are described to be such as must be written among the living in *Ierusalem*, *Esay 4.4.* Thou must be such a one as must feele the power of the Spirit, renewing thy soule, body, and spirit, by which if thou findest not a mastery of all corruptions, yet thou shalt finde a weakening of them all, and a desire and indeavour to subdue them all, with some successe: so as this full sanctifica-

tion shall be thy ayme, and so as it shall come forward every day more than other.

Lastly, those are reprovved, who seeme to come to some measure of sanctification, but either fall backe, or rest in these beginnings, caring for no increase in spirituall things. There is no comfort at all in such standing: for 1. Saving grace is alway growing: 2. As covetous men never think they have golde enough, so Gods children must and doe think they have never grace enough.

Therefore let us stirre up our selves to grow up in holinesse; as plants and children naturally grow, so also doe the children of God being planted in his courts.

Use 2.

To helpe us herein we will somewhat at large consider three things.

1. *Meanes* of obtaining a full measure of holinesse.
2. *Markes* of one that hath attained it.
3. *Motives* to provoke us thereunto.

The *meanes* are five.

I. Meditation and sound consideration, concerning, 1. God, 2. thy selfe, 3. grace it selfe.

Meditation a
meanes of ho-
linesse

1. Of God,

First, in God thinke 1. of his will, 1 *Thess.* 4. 3. *This is the will of God, even your sanctification.* We ought to follow God, if he should call us through hell it selfe, much more in the sweete practise of sanctification, which hath a happy fruite. 2. Of his promises, 2 *Cor.* 7. 1. *Seeing we have these promises, let us cleanse our selves from all filthinesse of flesh and spirit, and grow up unto full holinesse.* All the promises are made to the practisers of holinesse:

P

Matth.

Matth. 5. 8. Blessed are the pure in heart. 3. Of his glory, which thou oughtest by all thy endeavour to promote, being the end of thy life, and of thy selfe: but herein especially is our heavenly Father glorified, *when our light shines before men, Matth. 5. 16.*

2. Of thy selfe.

Iohn. 15. 8.

Secondly, in thy selfe consider these things: 1. In thy *creation* thou receivedst a soule, a body, faculties and senses, with parts and members from him, and in him thou now livest, movest, and hast thy being; and canst thou doe him too much service in them? Doth any man build an house, but he will looke to dwell in it? Doth any plant an orchard or vineyard, and not looke for usefull fruites to himselfe? Thy selfe art Gods house, thy soule Gods garden, and doth not hee expect not onely fruites of holinesse, but *much fruites*? 2. In thy *redemption*: the end of which was not onely to deliver thee from the condemnation of sinne, but from thy *vaine conversation*, *1 Pet. 1. 18.* redemption is not onely from the guilt and punishment, but from the service and corruption of sinne; and sanctification is an inseperable companion of justification. 3. In thy *life* and present estate: thou art a Christian, and professest Christian religion, which onely prescribes the rule of holy life, whereby thou must walke; thou must live like a Christian, that hast communion with Christ, *that walkest in the light as hee is in the light, 1 Iohn 1. 5.* that hast the Spirit of Christ, which perfecteth daily his owne worke, and beautifieth his owne dwelling. 4. In thy *death* and future estate:

estate: remember thou must die, and onely holinesse of heart and life shall attend thy soule; when all things else shall leave it; and *without holinesse thou shalt never see God, Heb. 12. 14.* If death shall leave thee unholy, the last judgement shall so find thee. So therefore live now, as thou maist ever live hereafter.

Thirdly, meditate on the grace and worke of holinesse it selfe: 1. what a difficult worke it is, and therefore thou must goe seriously about it; oh the worke of mortification is a painefull work, a man cannot die without paine, no more can the olde man; sinne hath a strong heart, and is loath to die: and therefore as to die is no dallying matter, so he that meanes to dally in this businesse, shall never happily proceede in the degrees of holinesse. 2. What an excellent worke it is: for hereby we shall be daily *partakers of the divine nature, 2 Pet. 1. 3.* which is not in respect of the nature and essence of God which is incommunicable; but in respect of the most excellent and precious qualities and gifts, bestowed by the Spirit of God on those that are regenerate, wherein we shall be like unto our heavenly Father, and grow up to the similitude of Iesus Christ till he shall be all in all unto us.

II. Meanes of growing to a full measure of holinesse is in our Text, *Prayer.* First, for the grace it selfe, *Psal. 51. 10. Create in me a cleane heart, O God, and renew a right spirit within me.* Secondly, for the increase of the grace, *Ph. 1. 9. And this I pray, that yee may abound yet more and more in knowledge*

3 Of the grace it selfe.

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Praier a means of growth in holinesse.

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ledge and judgement: verſe 11. being filled with the
 fruites of righteousneſſe: 1 Theſſ. 3. 13. The Lord
 make your hearts ſtable and unblameable in holinneſſe.
 3 Thirdly, for continuance and confirmation in
 grace: as in the Text. Ephes. 3. 14. I bow the
 knee, that yee may be ſtrengthened by the Spirit in the
 inner man. Pſal. 51. 12. Obſtabliſh me with thy free
 Spirit. Let it be thy daily prayer, as Davids, Pſal.
 86. 11. O Lord knit my heart unto thee, let thy good
 Spirit leade mee, even to the land of the living.
 4 Fourthly, for a bleſſing on the meanes of grace:
 Pſal. 119. 18. Open mine eyes, that I may ſee the won-
 ders of thy Law.

Word and Sa-
 craments means
 of growth.

III. Meanes: An holy uſe of the word and
 Sacraments. For the word in generall: Iohn. 15. 13.
 Now you are cleane by the word which I have ſpoken
 unto you: and chap. 17. 17. Father, ſanctifie them
 in thy truth, thy word is truth. Rom. 1. 15. by prea-
 ching the Goſpell the righteousneſſe of God is revea-
 led from faith to faith. Now there be in the word
 foure things, which ſpecially helpe forward our
 ſanctification.

In the word
 4 things.

1

1. The commandements and precepts: Pſal.
 119. 4. Thou haſt commanded, that wee ſhould keepe
 thy precepts diligently. Theſe let us ſee what wee
 ought to ayme at, and how farre we are off from
 our duty.

2

2. The promiſes and comforts of it: Pſal. 19.
 11. In keeping of them there is great reward. Reuel.
 20. 6. Blessed and happy is hee that hath part in the
 firſt reſurrection, on ſuch the ſecond death hath no
 power.

3. The

3. The threats and denunciations of judgement that are in it: *Revel. 22. 15. Without shall be dogges, and enchanters, and whoremongers, and murderers, and idolaters, and whosoever loveth or maketh lyes. 2 Pet. 3. 11. Seeing all these things shall be dissolved, what manner of persons ought we to be in holy conversation and godlinesse?*

4. The examples that are in it: *Heb. 12. 1. Seeing we are compassed with such a cloud of witnesses, let us cast off every thing that presseth downe, and the sinne that hangeth fast on us. Examples of holy men will make us trust in God, Psal. 22. 4. Our forefathers trusted in thee, and thou didst deliver them: this confirmeth our confidence. Godly women must shew the holy and hidden man of the heart, as Sarah did, 1 Pet. 3. 5.*

Observe in the reading or hearing of the word these particulars, for the decay of corruption, and the increase of sanctification.

The Sacraments or *visible words* helpe forward sanctification, because by baptisme we are borne into the Church, and notably it both representeth and sealeth our mortification and quickning, *Rom. 6. 4.* and by the Lords Supper wee are fed and nourished in the grace of the covenant, in faith, love, and comfortable assurance.

IV. meanes. Godly company. That man goes apace in the grace of sanctification, who is a companion (as David) of all them that feare God, *Psal. 119. 63.* Now godly company furthereth sanctification 3 wayes: 1. By their instructions and exhortations; *1 Thess. 5. 11. Wherefore exhort and*

Godly company a meanes of growth, three wayes,

edifie one another. One Christian stirres and whets up another by gracious and edifying speech, *Eph. 4. 29. and the lippes of the wise feede many:* as one sticke kindles another, *Pro. 13. 20.* hee that walketh with the wise shall be wise: He that is in the Sunne shall be coloured though hee finde it not; and he that sits long in a sweete shoppe, shall carry away some smell. 2. By their prayers, making mention one of another, wherein were there not much force, the Apostles would not with such instance every where call for the prayers of meane Christians, that by them they might get increase of holy graces: as here after the Text, verse 25. *Pray for us.* 3. By their example: we are commanded to *marke the upright man, and behold the just,* in his proceedings, and end; for this is a notable meanes to stirre up our selves: *Psal. 37. 37. Heb. 13. 7. Remember them which have the oversight of you, whose faith follow, considering what hath beene the end of their conuersation.* *Pro. 2. 20. Walke in the way of good men:* fort thy selfe with such as fight against the corruptions of the world.

Sanctified afflictions set forward sanctification, 5 wayes.

V. Meanes. Afflictions and corrections in their holy use: *Heb. 12. 10. Hee chasteneth us for our profit, that wee may be partakers of his holinesse.* *Psal. 94. 12. Blessed is the man whom thou chastenest, and teachest in thy Law.* *Dan. 11. 25. Some that are of understanding, shall fall, to try others, and purge them, and make them white.*

Now afflictions doe set forward sanctification sundry wayes: 1. When they are as touchstones, and set us on the worke of searching and examining

ning our selves: *Zeph. 2. 1. Search your selves, search (I say) before the decree come forth. Iosephs brethren could finde out a sinne that was unpented of many yeares, when they were troubled in Egypt. So when the mariners in the shippe were troubled for Ionas, they went to a narrow search, for whom the trouble was, Ionas his sinne had not beene found out but for the tempest. 2. When they are as bridles, to pull us backe from sinne: Psal. 119. 71. Before I was afflicted I went astray, but now I doe keepe thy statutes. Therefore the Prophet Hosea callis afflictions an hedge of thornes set before Ephraim, Hos. 2. 6. 3. When they are as Vfishers, to teach us many lessons which wee are loath to get, and ready to forget: Psal. 119. 71. It is good for me to be afflicted, that I might learne thy statutes: They make a man humble, and fit him to be taught; for God teacheth the humble. And many things which a man will not learne by the vocall word, hee shall be taught by this reall word. 4. When they are as whetstones, to put an edge in our prayers: for in afflictions the worst will seeke God diligently, Esay 26. 16. they poured out a prayer, when thy chastening was on them. Hard-hearted Pharaoh, while the plague is upon him, will begge prayers of Moses: Much more will David, feeling the hand of God, and terrour of conscience for his two sinnes upon his repentance exceede himselfe in holy and fervent prayer, Psa. 51. 1. and Paul finding the prick in his flesh, will pray the Lord thrice, that is, often and earnestly. 5. When they are as fire, to purifie the golde, and burne up the drosse*

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Psal. 5. 9.

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3 Cor. 12. 8.

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of their corruptions: 1 Pet. 1. 7. *Yee are in heaviness through manifold temptations, that the tryall of your faith being much more precious than golde might be found to your glory and praise.* Gods flail purgeth wheate, and drives away the chaffe: As we doe with our vessells, so doth God with his vessells of honour, oyle and soyle them, but all to make them brighter. When is the time for starres to shine but in the darke night? so doe graces in the darkest night of adversity.

Wee see the *Meanes*: Now wee come to the *Markes*, whereby wee may know, whether wee grow up to full holinesse or no.

These *Markes* are five.

The first is *Separation*: if wee finde our selves separated from the profane courses of the world, gathered *out of the world*, and dedicated to good and holy services: *Come out from among them, and separate your selves*, saith the Lord, and *touch no uncleane thing*, and I will receive you. For sanctification consists in three things: 1. The imputation of Christs holinesse, *who of God is made to us sanctification*, 1 Cor. 1. 30. His sanctified nature healeth our corrupt nature. 2. The infusion of morall holinesse into our natures, peculiar to the elect, a receiving of his fulnesse by meanes of union. 3. Separation from the common courses of the world, unto speciall service; this is made a marke of such as are made partakers of the divine nature, *to fly the corruption which is in the world through lust*, 2 Pet. 1. 4. The farther thou gettest thee from the evill fashions of the world, the farther thou proceedest in holinesse. The

Tryalls of
growth in ho-
linesse, 5.

1. Separation.

John 17. 6.

2 Cor. 6. 17.

The second *Marke* of full holinesse, is, an *Al-* 2. Alteration.
teration and change in thy selfe, both in thy *spirit*,
 and *soule*, and *body*.

1. The *spirit* is altered, first, when the minde having a sound and distinct knowledge in heavenly things, and the light of renewing grace, doth grow brighter and brighter till perfect day. Secondly, when the conscience is tender and peaceable, as we heard before. 2. The *soule* is altered, when the heart, the will and affections are ordered as before. 3. The *body* is altered, first, in respect of the members, when the same that the flesh most abused, doe most glorifie God in some speciall manner. *Zachary* by his mouth sinned in distrusting God, therefore so soone as hee could speake, with the same mouth hee glorified him. So the woman, *Luke 7.* that had abused her eyes, haire, and lippes, to wantonnesse, now takes them from Satan, to wash, and wipe, and kisse her Saviour Christ. So in Bishop *Cranmer*, that hand that subscribed was first burnt. Secondly, in respect of the outward fashion there will be a change: if the body have abused meate and drinke for surfetting and drunkennesse, if garments and apparell for pride and wantonnesse, if sports and recreations in excesse or for covetousnesse, you shall see even in the outward man a checke of all such excesse, and a manifestation that they be not the men they were before sanctification. Thirdly, in respect of the deedes to be done by the body, both for matter, manner, and end, as wee heard before.

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3. Affection to
grace knowne
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The third Marke of full holinesse, is found Affection and singular love of grace; which affection where it increaseth, holinesse increaseth accordingly. This love and measure of it we may know, 1. By striving not onely to preserve the measure of holinesse received, but to grow daily to the measure that is wanting, accounting that as yet he hath not attained, *Phil. 3. 12, 13 I count not my self that I have attained, but one thing I do, I presse hard to the marke, &c.* Keepe still in thee a thirst after the water of the well of life, and Christ will give it thee freely, *Rev. 21. 6.* A taste of that which is delicate, makes a man long after his fill. 2. By a diligent and constant using the meanes of increase. A worldly man, because hee loves wealth, and money, will take great paines for it, and be laborious in the meanes. Now faith purifieth, *Acts 15. 9.* therefore a godly man labours still for the increase of faith: the word sanctifieth, *John 17. 17.* a property of Saints is, they are humbled at his feet to heare his word, *Deut. 33. 3.* see *Exod. 19. 5, 6.* 3. When we envie not grace to another, but rejoyce in it, and love it because it is Gods image, *John 3. 30.* Hee must increase, but I must decrease. Moses the more grace himselfe had, the more hee wished to others, *Num. 11. 29.* Enviest thou for my sake? yea I would all Gods people were Prophets. 4. True love of holinesse longeth, and wayteth, and sigheth to put off all the corruption of sinne, and attaine that perfect happinesse, wherein is perfection of holinesse. *Rom. 8. 23.* Wee that have received the first fruites of the Spirit, sigh in our selves,
wasting

waiting for the adoption of sons. Find in thee this affection to the first fruits here, and full fruits hereafter, to receive daily strength and increase, and thy holinesse increaseth with thy hunger and thirst after it: Never was there so happy an hunger, the more hungry the more full.

The fourth Marke is *Detestation*, or dislike of opposites of holinesse; which as it increaseth, so doth holinesse also. Now this is manifest, 1. In carefull avoiding things which quench, shake, or hinder grace and holinesse: 1 *Iohn* 5. 18. *Hee that is begotten of God, keepeth himselfe, and the evill one toucheth him not.* 2. By rising into greater dislike of corruption, without seeking base extenuations, as to say, this is a little sinne, or a small sinne; no, every sinne will swell as a toade in his eyes. 3. By crying out on the law of the members rebelling against the law of the minde, *Rom.* 7. 23. 4. By complaining of secret and lesser evils, which were never wont to trouble him. 5. By ceasing from particular and beloved finnes, as *Ephraim* said to his idols, *Get you hence, what have I to doe with you,* *Hosea* 14. 8. my house is taken up already, here is no roome for you. 6. By the spirit of judgement and burning, *Esay* 4. 4. *judging and condemning sinne.* The Spirit keepes an Assize in the soule, pronounceth sentence against corruption, and kindles a fire to burne up those bewitching evils, and a fire of zeale and indignation against them.

Thou growest not in holinesse, who growest not in the measure of hatred of evils, answerable

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rable to thy former love and liking of them.

The fifth *Marke* is *Disposition* to good duties: this is an argument of soundnesse of sanctification. 1. When thou canst ever set the Lord before thee, walking with God, contented and glad to have him witnesse and judge of all, both inward sincerity, and outward innocency. 2. When in all the workes of thy calling thou seekest not so much thine owne things, as the things of Christ, *Phil. 2. 21.* 3. When in the sober use of all Gods creatures thou art led to the contemplation of the Creatour, *Psal. 8. 1.* 4. If when thou hast performed any good duty in any good measure, thou rest not therein, but labour more earnestly to doe it better. 5. If when thou hast either omitted or slightly performed any good dutie, thou be humbled, and so bewailest that which is past, as thou makest it up in duties behinde.

Now if these be the marks of proceeding in sanctification, how rare is this duty? 1. Where is the man that takes up this order of God, that begins this worke at the spirit of the minde, notwithstanding that God being a Spirit begins his chiefe worke in the Spirit, and the law the rule of holinesse being spirituall, especially requireth inward sanctity. *Ier. 4. 14.* O Ierusalem, wash thine heart, first, loathe sinne inwardly, and then outwardly. Many will mend their lives, but let their hearts alone: which is all one as to cut off a waste bough, and not to strike at the roote; to seeke to draine a streame, but not meddle with the fountaine. 2. Where is the man, that having changed his

his understanding from errour to truth, changeth also his will from evill to good? Here many faile, who see what is good and approve it, but themselves are as bad as ever they were. 3. How few refine every part of their life, and bring all the members within the whole rule? who can say, I hate all the evill which I loved, and all the good which like a swine I trampled under feet, offered in the meanes, I now in some measure imbrace and practise? I was intemperate, now sober; wanton and foule, now chaste and pure; a great swearer, now I tremble at an oath: and so in the rest. One that is a foule monster still, may reforme some things, yea many things, yea most; but to come to through sanctification, casts off many: some are just, not mercifull; some have care of honesty, not of godlinesse; some are better in some company than in other: *few have respect to all the commandments.* 4. How many be there, who have made some faire offers of *beginning in the Spirit, but have ended in the flesh?* They made men beleve they had the substance of holinesse, and would goe through the businesse, but end in meere ceremony, nay scarce that, but are haters of holinesse. Better it had beene for them that they had never beene enlightened, never washed, never purged, than forget they were cleansed. *Now let him that filthy be filthy still, and let him that is holy be holy still, Rev. 22. 11.*

Psal. 119. 6.

The third generall thing proposed, is, *Motives to grow up unto full sanctification.*

Motives to full sanctification.

1. *Motive.* Consider, that whatsoever thou castest

castest thine eyes upon, it calls upon thee to proceede in thy sanctification. If thou lookest upward to God, the further thou proceedest, and the greater measure of sanctification thou attainest, the more thou art like him, and the more is he glorified: *Iohn 15. 8. In this my Father is glorified, that ye bring forth much fruite.* If to the Angels, these holy and ministring spirits incessantly expect his charges, and unweariably execute the same: besides, they are joyfull witnesses of thy profiting in grace and holinesse: for if they rejoyce at the first peeping of holinesse in thy conversation, how joyfull will they bee when it proceedeth to perfection in conversation? If thou lookest round about thee to thy brethren, thou must bee so farre from offending or scandalizing them, that thou must be ready by all good offices to helpe them, to edifie them, especially by a godly and zealous example: these must behold the shine of thy light, both for the glorifying of God, and their owne direction and encouragement; at least thou must be *blamelesse in the midst of a naughty generation, holding out the word of life, Phil. 2. 14, 15.* If to the creatures, even the whole world, heaven and earth, Sunne, Moone and stars, beasts, fishes and plants, all these stand and proceede in the service of their Creatour; and all these have a voice by which they continually cry, *Hallelujah, Praise yee the Lord, Psal. 148.* All these being created and given for our use, call us unto constant thankfulnesse, to uphold his glory who made them for us, as all they doe in their kinde.

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If thou lookest within thy selfe, thou hast three things which loudly call for this duty: 1. The joy of the holy Ghost, which is unspeakable and glorious: *Psal 97. 11. Light ariseth to the just in darknesse, and joy to the upright of heart.* If Gods Spirit by thy increase of grace be gladdened and cheared, he will make thee a glad man; but if he be grieved or quenched, thou shalt smart for it, yea suppose thou be the Lords. 2. The testimony of thy conscience: this is the sweete Paradise, in which God is familiar with man, and that hony which (as *Augustine* saith) is sweete in it selfe, and makes all other things sweete, let them be never so tart or sowre in themselves. *Paul* in great affliction had a sweete relish, *2 Cor. 1. 12. For this is our rejoycing, euen the testimony of our conscience, that in simplicity and godly purenesse wee haue walked.* 3. Gods approbation and acceptance: who would not be allowed of God? but hence thou shalt be allowed, that thou art made a Disciple of Christ, if thou beare much fruite, *Iohn 15. 8.* as a Schoole-master commends them for good schollers, who stand not at a stay, but goe on in learning with diligence, climbing to the highest formes. And if God worke in the hearts of his children a delight in those that excell in vertue, how much more will him selfe delight in them, who the longer they live the more they excell?

Psal. 16. 3.

Lastly, if thou lookest as low as hell, there thou shalt see the Divells and wicked Angels as busie as bees to promote their kingdome, and to pull all men, yea even thy selfe into their corrup-
courage

tion and condemnation: And should not this adde courage to thee to set up the kindome of God with all thy power, every where, but especially in thy selfe.

11. Motive. Consider why God hath elected, called, justified us, whereas he might have left us in our common masse, and passed by us as well as a great part of the world, as good every way as our selves?

Election.

First, he hath elected us, that wee might be holy, and that not in a small measure, but also unblameable before him in love, Eph. 1. 4. and Rom. 8. 29. God hath predestinate us to be made like the image of his Sonne: How and wherein? *Answ.* Partly in humility, partly in holinesse, that as hee by an humble and holy life went onto his glorie, so must we.

Vocation.

Secondly, why or to what hath God called us, but unto holinesse? *1 Theff. 4. 7.* God hath not called us to uncleannesse, but unto holinesse, yea unto full holinesse, that as obedient children we should resemble our heavenly Father, who is holinesse it selfe: *1 Pet. 1. 15.* As he which hath called you is holy, so be ye also in all manner of holy conversation, because it is written, Be yee holy as I am holy, *Levit. 26. 6.* Now the word (*as*) signifies not an equality in measure, which we can as little attaine, as a spoon can containe the Ocean; but onely a conformity, or resemblance in our nature renewed and made obedient to the rule. 1. He is *thoroughly* holy, without want or sinne: so must thou strive to be. 2. He is holy at all times, in the day, and in the

the night: so thou must never lay aside thy holinesse, neither on the Saboth, nor on the weeke day or night. 3. He is holy in all *places*, in earth, and in heaven: so must thou as well in earth as in heaven, as well in the market as in the Church. 4. He is holy in his *word*, in his *workes*, in all his *wayes*: so must thou in thy words, workes, and whole conversation. Heare this thou that hearest the Gospell, which is Gods voice calling thee to holinesse: Leade henceforth a profane life at thy perill: He that calls thee is holy; the calling is to holinesse, yea to conformity in his owne holinesse: aime at it, else thou shalt never partake of it hereafter.

Heb. 12, 14.

Thirdly, thy justification tells thee, that Christ dwells in thee by faith, and that thy heart is built up to be an habitation of God by the Spirit, *Eph. 2. ult.* Now the blessed Spirit cannot dwell any where but in a Temple dedicated unto him, where the olde man is daily put off, and the new man put on daily; where the power of sinne is daily weakened, and the grace of holinesse daily getteth power and strength; for Gods Spirit will not dwell any where, but as the Master of an house, as a ruler and commander: Neither can any attaine the comfort or sense of his justification, but by the undivided companion of it, which is sanctification: and as this growes, so ariseth the measure of sense and comfort of this present happinesse: for *he that doth righteousness, is righteous*, saith the Apostle, 1 *Iohn 3. 7.*

Justification.

III. Motive. Consider what thou art, namely,

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1 Ioh. 1. 7.

Rom. 13. 1.

a Christian: in the very name thou professest communion with Christ, and consequently to *walke in the light, as hee is in the light*. A Christian must adorne Christian profession by Christian life and conversation. A Christian, called so of Christ, must shew in his whole course, that hee is partaker of Christs *annoynting*, 1 Ioh. 2. 20. 1. Shew thy selfe a Christian *Prophet*, by profiting in the knowledge of God, and instructing others in the same. 2. Shew thy selfe a Christian *Priest*, who hast received the annoynting, by *offering thy selfe an holy, acceptable, living, and reasonable sacrifice*. Offer thy prayers, and the sacrifices of prayes, those *calves of thy lippes*. Offer the sacrifices of almes and mercy; for *with such sacrifices God is well pleased*, Heb. 13. 16. Offer thy life and dearest blood: *sweete sacrifice* for the chiefe and high Priest of our profession, if God call thee unto the same. 3. Shew thy selfe a Christian *King*, by raising all thy power against thine enemies, and aduertaries of salvation; by defending and maintaining thy Christian liberty, in which thou art set; by ruling over thy selfe, and keeping a strait hand and authority over thy lusts and affections; make them subjects: by carrying thy selfe as a King, with clemency, meeknesse, liberality, measuring and judging every thing according to the Lawes of Christ enacted in the Parliament of heaven. What? a Christian, and an epicure? a Christian swearer? a Christian adulterer? a Christian gamester, lyer, &c. *quàm male conveniunt?* how harsh is this to the eare of men, of God much more?

IV. Motive. Consider, that hee that is once truly good, growes from good to better, and so is best at last. Our Saviour plainly prooves, that he who hath the least measure of sound fruite, his fruite shall increase: *Ioh. 15. 2.* Every branch that beareth fruite, the Father purgeth it, that it may beare more fruite. And this is the property of such as are planted in the house of our God, to flourish in his courts, and be more fruitfull in their age, which is cleane against the course of nature, *Psal. 92. 13.* Such therefore as seemed to come on, but within a while their righteousness is as the morning dew, or fall backe and wither; who are worst at last, (as evill men must be) were never good. Were they ever good, that are so soone remooved to another Gospell, even in dayes of peace, to whom Christ was preached, of whom professed, into whom they were baptized? or what hath bewitched them to such apostacy? *Gal. 3. 1.* Were they ever good, who in stead of reading, prayer and sermons formerly frequented, are growne to cards, dice, drinking, swearing, and a distaste of faithfull Preachers and sermons? Were they ever good that hate goodnesse, or to heare of fulnesse of holinesse, or of their owne idlenesse? Alas empty tubbs! here was never any thing but a sound, no soundnesse at all.

Hosea 6. 4.

K. Motive. Consider how wee are affected in inferiour things, and shame our selves for want of the like affection for the increase of better things than they. 1. We never thinke our grounds, our orchards, our gardens, our cattell fruitfull enough:

Is a graine of grace so precious, and is not an eternall weight of it worth our sweate and labour? Why doe wee not as thrifty Christians awaken our dull spirits, to forecast with the wise Virgins to get such store of this oyle, as to carry us through to the wedding chamber? Should wee neede to be stirred to save that which wee get so hardly, avoiding the expences, and sinfull excesses which eat out our stocke, and prodigally waste our estate in grace? Why stand wee still, having found a little veine of golde, namely of grace much more precious than golde, and not holde on our labour to finde the rich mine which it leadeth unto? Why doe not wee with the wise Merchant resolve to lay out our whole estate for this pearle? Or should wee hide our talent in a napkin, and not lay it out, or employ it, seeing by use and returne it increaseth? It would grieve a man to see so many good husbands for the world, to be such starke unthrifits for their soules.

VI. Motive. Consider we the meanes that God hath affoorded us for our growth in sanctification: 1. Gods readinesse and care to fit us for the duty, so as no want is in him: for while hee pleaseth to continue any meanes unto us, hee shewes his readinesse (though wee faile in using the meanes) to bring us to the end; seeing hee supplieth meanes of growth, he is ready in them to adde more grace. This blessed meanes is the sweete liberty of the preaching of the Gospell, by which he offereth to make our hearts of evill

1 Theff. 3. 10.

good, of good better; he offereth by it not only to worke faith where it is wanting, but to adde to faith that which is wanting to it, and so to bring it to certainty and assurance. So also the assistance of his Spirit in prayer: Spirituall guides and Pastors: and the example of the godly as a cloud going before us. Why should we frustrate God and our owne soules of the end of so happy meanes? 2. Our owne reckoning and account, which will bee expected answerable to such meanes: *Luk. 12. 48. To whom more is given, of him shall more be required:* so to whom God affords *more meanes* of holinesse, hee expects *more fruite* of holinesse. Never any Nation, never any Age was before us, no nor neare us, in the glorious meanes: Never had our fathers that light, that constant Ministry, those encouragements, those precepts, those many examples which we enjoy: they counted the crummes of our table liberall fare. To heare the prayers read in English made them weepe for joy. To have a peece of Scripture translated was the hazard of their lives. We reade of some that did give a whole loade of hay for a few chapters of Saint *James* in English. Two or three could not conferre together of any good thing in those tyrannous times, but they might have scaped farre better for felony. Yet oh the holinesse, the honesty, the zeale and grace of those godly men, whose crowne is, that they were as farre afore us in grace as wee are before them in meanes: If ever Age could blush, ours might be it. And as the Land in generall, so this place

place hath beene before other places in constant and glorious meanes: what our growth is, the world sees, very unanswerable to them, very unthankfull to God for them. *Capernaum* needed nothing but Christs great workes to condemne her: Looke upon her, and learne in time to loathe her unthankfulnessse.

*That your spirit, soule, and body may
be kept blamelesse.*

NOW we are by the assistance of God to proceede unto the second petition in this prayer, for full holinesse in speciall by enumeration of parts: Where for the meaning of the Apostle we have considered already,

{ 1. What are these parts.

{ 2. How are they said to be blamelesse.

In that the Apostle prayeth how that they might be kept blamelesse; hence we learne,

That Christians must not onely labour to attaine a full measure of grace, but also to keepe it. So it is as commendable to keep our selves blamelesse as to make our selves blamelesse. *1 Tim. 5. 22.* the Apostle exhorteth *Timothy*, *Keepe thy selfe pure*: thinke not all is well when thou hast gotten grace, righteousness and holinesse, but keepe thy selfe pure: for know it is no lesse vertue to keepe grace, than to get it. *Iude 21.* *Keep your selves in the love of God:* and againe, *Keep that thou hast obtained, lest another take thy crowne.* And the rather,

Doctr.

Christians must bee as carefull to retaine grace, as to attaine it.

Reas. 1.

James 1. 27.

First, because this is the effect of true religion: for true religion unspotted and undefiled before God is, to *keepe a mans selfe blamelesse and unspotted* without iust crimes in the world, and this is, to keepe himselfe blamelesse.

Reas. 2.

Secondly, no part of man can be kept blamelesse without great care and industry: *Adam* in innocency could not keepe himselfe blamelesse as hee was created; and much lesse the sonnes of *Adam* now in corruption. No watch is sufficient against that subtile Serpent, that windes himselfe into us insensibly; every faculty as an eare, and every sense as a window lets him into us, to come in and spoyle us: and therefore it is necessary wee should labour to keepe that we have gotten.

Reas. 3.

3. Excellent and precious things are to be kept most charily; mens gold, silver, jewells, and treasures are carefully kept, but their lives much more, because they are precious unto them. But of all treasures, our *spirits, soules, and bodies*, are of most incomparable value, nothing so worth keeping as this. *First*, what a precious blood was shed for to redeeme them. *Secondly*, if these be lost, what price can recover them? what shall a man give for the recompence? Nothing but the blood of Christ; tread that under foote nothing can recover it: a treasure must be kept most carefully: but a godly mans heart is a good treasurie, sending out good things. A worldlings treasure is without him, and that he holds fast: but the godly mans treasure is within him, he layes hold upon faith and grace in Christ, and these hee holdes worth

worth the keeping; but for the things of the world they are not worth the keeping in safe custody. If they be not kept till the day of Christ, they are lost eternally: there is no time of keeping them but the present; neglect that, there is no salvation.

4. The necessity of keeping our selves blamelesse is exceeding great. 1. If we looke upon our selves in our naturall inclinations to soyle and blacke our selves: or whether we looke upon our whole, or parts.

Reas. 4.

First, the whole frame of mans heart is evill, the whole naturall spirit imagineth evill continually, Gen. 6.5.

Secondly, and for the parts: 1. The conscience is darkened, by the blacke darknesse of ignorance; and impured by a thousand finnes of most ugly hue. 2. The thoughts, which in the day of Gods appearing shall either accuse or excuse, Rom. 2.15. are naturally vaine, roving, and stragling from God. 3. The affections, which are of great force to good or evill. If they be sinfull, they are as wings to carry us as slaves to the most barbarous and unnaturall evils, and ever pulling us aside to the world and lusts: As Cain to hate and murder his innocent brother: Cham to lay open his fathers nakednesse: Judas to betray the most righteous Sonne of God. But if they bee rightly ordered, they are powerfull instruments of excellent duties, and as wings to carry us to the high pinnacles of Christianity. All excellencies have beene brought out of the strong affections of grace.

Thirdly,

Thirdly, Looke upon our selves in the presence of grace, the cleaneſt houſe will gather ſoyl if it be not daily ſwept; the brighteſt veſſells take ruſt, if not often ſeoured and oyled: enemies chaſed will turne head againe, trees lopped will grow againe, nature expelled returns againe, fire quenched will kindle againe: and therefore all watch is little enough.

Fourthly, Looke on our ſelves in that to which we are called and ſet apart by grace, to be ſonnes of God, Temples of the Spirit of God, manſions for God and *Ieſus Chriſt* to come into us and ſuppe with us. How carefull are we to cleanſe our houſes from all filth, when we are to give entertainment to an honourable friend; whom wee are ſure will be ready to pry into every corner, as the Lord will ſurely doe when hee commeth into us.

Uſe I.

This ſerves to diſcover the generall error of men, who, if they had innocency it ſelfe, could not ſtand by themſelves without watchfulneſſe, yet can keepe any thing better than themſelves, their horſes, their ſwine, catle, their money, their wares; but very few thinke they neede to be ſo carefull to keepe themſelves. They keepe no watch over their thoughts, they are free; nor over their words, words are but winde: nor did they ever ſee their ſoules, and therefore care not to keepe them. How carefull are wiſe men to keepe themſelves out of the lurch of the law; leſt by word or deed they ſhould forfeit any of their outward eſtate, much more their liberty, lives, &c?

&c? But how carelesse are the same men of keeping themselves out of the lurch of Gods law, and out of the actions which forfeit the whole estate of grace, the liberty and life of their soules. And yet, 1. Is not thy charge straighter to keepe thy soule than any thing else? 2. Is any thing so exposed to robbers and spoylers, so many, so vigilant, so resolutely bent to mischief thee? 3. Is any losse so irrecoverable, so irreparable? 4. Can any thing thou keepest so fast doe thee good, when thou hast lost thy selfe; whatsoever thou most carefully keepest else, that thou receivest not for thy selfe, but for others: and wilt thou fondly save all for others, with the losse of thy selfe? Alas! our folly, that needes so many warnings and motives for the keeping of our selves.

Be we incited to keepe our selves blamelesse. *Vse 2.* Wherein observe, 1. The generality. 2. The time. 3. The order. 4. The rules.

First, for the *generality*, our Apostle saith the *whole man*, consisting of *soule, body*, and the *whole spirit, soule, and body*: for *hominem est ex causis integris, malum ex quolibet defectu*, if any part be blemished, the whole is blamed.

Secondly, keepe all or none: God will have all or none; no polluted part shall get into his presence, hee will have no part of a divided man.

Thirdly, the Saints tooke themselves bound to keepe all. Above all *David* will looke to his *heart*, and looke to his *thoughts*, and hee will have an eye to his *will*, *I have vowed and will performe*:
and

and then to his *mouth*, he will keepe *that as with a bid and bridle*: and to his *wayes*, *Psal. 39. 1.* Then he will lift up his *hands* to the Law, and then re-
fraine his *feete* from every evill way.

Fourthly, The danger of not looking to the whole: a thorne in the foote may fester; a gangrene in one part is deadly: one poyson in the body, one part without armour is the ruine of the whole.

2

2. For the *time*. We must *now* keepe our selves. Men thinke they can never be Saints till they come to heaven, and professe they cannot bee blamelesse here: But our Text saith, we must be blamelesse *till* the day of Christ: Neglect thy selfe for the present, and give thy selfe lost for ever; sowe now to the flesh, and reape corruption.

3

3. The *order*. First the inside, *spirit, and soule*, and then the *body*. First wash the inside, saith our Saviour; get faith which is a purifier, apprehending Christs righteousness: for, 1. Can wee draw a cleane thing from that which is uncleane, *Iob 14. 4.* or sweete fruite from a bitter roote. 2. Satan lyeth closest here, as a serpent in thickets. 3. It is the most compendious way, to damme a streame in the fountaine; to quench the fire in the sparke, else if it live within it will kindle and flame, on tinder or tow: where the disease begins, there must begin the remedie. 4. God lookes out of what treasure good things come; if not out of the good treasury of the heart, if not from a pure heart, if not from faith, all is sinne: hence the
workes

workes of unregenerate men, as good in shew, and beautifull, are rejected, because they flow not from a pure fountaine, and mites with the heart put to them weigh downe many glorious workes. 5. Distinguish thy selfe from the hypocrite, he washeth the outside, *Pilate* washeth his hands, not his heart, as if sinne stucke onely in the fingers ends: the harlot wipes her mouth, and it was not shee.

But wee are to know that the Lord is as well angry with intentions, and inward impurity, as with outward enormities. And therefore let us labour to keepe, first, our *spirits* and *soules*, and then our *bodies* unblameable.

Here we will somewhat largely consider certaine directions for each of them.

I. Directions for the *Spirit*.

First, Labour to have a *right spirit renewed with in thee*, *Psal. 51. 10.* Now to a *right spirit* there goe five things. 1. *Illumination*, even an heavenly light, to discern and judge aright of things, that it may preferre heavenly things before things of earth, and out of sound judgement forecast and provide for them first, and principally. *David* joynes it with creating a new heart; for this is not in nature, but a worke of new creating grace. The Agent is God alone, who gives light to the blinde, who takes away the vaile, and makes the scales fall from *Pauls* eyes in his conversion. The companion is sound conversion, *2 Cor. 3. 16.* the turning of the heart to the Lord, and the removing of the vaile joyned; and the signe of it is,

Vse 3.

Rules concerning sanctification of spirit.

I

To a right spirit five things are required,

a base estimation of the world with the profits, pleasures, and preferments of it, the pursuing of which makes most men so blame-worthy in the day of Christ. 2. *Poverty of spirit*, which stands in the sense, sorrow, shame, and hatred of sinne, and cannot stand with selfe-wisdome, or high-mindednesse, or a proud spirit puffed up with conceites, whom God resists: but a contrite spirit is acceptable, and the poore in spirit are blessed, and blamelesse, *Matth. 5. 3.* 3. *Purity of spirit*, which is attained by daily bringing in and increasing of the graces of the Spirit, as faith, love of God, sincerity, charity, mercy, meeknesse, &c. these fruites of the Spirit argue cleanness of spirit, though it were formerly never so foule and blame-worthy: *Col. 3. 12.* *Decke the minde with graces.* 4. *Spirituall worship*, *Rom. 1. 9.* *Whom I serve in my spirit*: not bodily, formally, hypocritically, coldly, but with my whole heart, in sincerity and fervency. This fervency is a motion of Gods Spirit, inflaming the spirit of the beleever with great love of God, and hatred of whatsoever hee hateth. And where this spiritual worship stands up in the Spirit, downe must *Dagon* goe, and all the idols that men have set up in their hearts, downe goes the externall and carnall worship of civill men, who (what ever they pretend) respect not in their spirit the worship and service of God, but their owne pleasures, ends, and praise, and that in their most slightly duties. 5. *The testimony of the Spirit*, that thou art the child of God, *Rom. 8. 16.* This testimony is sure, when the Spirit of God

God renewes our spirits, and upon firme and unfailing grounds makes us able to call God Father, working sound tranquillity in our conscience through our union with Christ, boldnesse and confidence towards God, fervent love of God, constant obedience, with other fruites, not common or competent to hypocrites. This testimony sealeth up our acceptance, yea the inheritance of children: The spirit that wants any of these is not a *right or renewed spirit*.

Secondly, labour (as Saint Paul did, *Acts 24. 16.*) *for a good conscience before God, and before men.* To a good conscience are required foure things.

1. *Clearenesse*, 2. *Clearing*, 3. *Peace*, 4. *Watchfulness*.

1. It must be a *cleare* or pure conscience, 2 *Tim.* 1. 3. This is when the conscience is cleared or purged from naturall impurities, which the Apostle calls *dead workes*. This purity is not *native*, as it was in the first *Adam*, but *acquisite*, and obtained by the second *Adam*: for the materiall and meritorious cause of the goodnesse of conscience, is the blood of *Iesus Christ*, who by the obedience of his death, hath freed us from all guilt and punishment of sinne, reconciled us to God, and become our peace; whereby this and all other faculties are purged through faith in his blood. *Heb. 9. 14.* *How much more shall the blood of Christ purge our consciences from dead workes.*

The companions of this purity of conscience are two. *First*, a framing of conscience to the rule of the word, which is a torch-light for the direction

2

Foure things
requisite to a
good conscience.

1. *Clearenesse*
in it selfe,

direction of it: for, the conscience being the eye of the soule, must be lightsome, not erronious, blinde, or doubtfull. *Secondly*, a studie to preserve the purity, and himsele unspotted before God and man, and no man hath purity of conscience that wanteth this care.

2. Clearing his
master.

2. It must be a *clearing* conscience, taking the Masters part against all accusers. It selfe is not blamelesse, unlesse it can justly pronounce the Master blamelesse. And this is,

First, when it beares witness concerning our *sinnes*: 1. That there is no sinne we have committed but we have repented the same. 2. There is none committed, but wee hate it, wee purpose against it, and keepe a watch that it be never committed any more.

Secondly, when it witnesseth concerning our *persons*, that we are now righteous and justified by faith in Iesus Christ: of uncleane blackmores we are washed and made white in his blood, and sonnes of God; who of an enemy is become a friend and Father to us.

Thirdly, when it witnesseth concerning our *graces*; that as by the former wee are freed from the guilt of sinne, so we are now freed from the power of sinne, and are no more servants of unrighteousnesse, but now our conscience tells us we are in part sanctified: that the evill wee doe, wee hate; and love the good wee doe not: and that in the inner man we delight in the Law of God.

Fourthly, when it witnesseth concerning our *course* and actions, that now they are wrought according

according to God, by the warrant of his word, and because he hath commanded so to doe them. Happy is that man that his conscience tells him, that his will is now framed to Gods will, and in regard of Evangelicall obedience, which stands in true purposes and endeavours, hee may say, since the time of his calling unto the grace of the Gospell, with the Apostle, *Acts 23. 1. I have lived in all good conscience untill this day.*

3. It must be a *peaceable* conscience, in that hee hath done or not done: it is at peace with God, and with it selfe. This is when it excuseth the person aright both for his person, and for his actions. *First*, for his person, as now reconciled, justified, accepted. *Secondly*, his actions, as having a true desire and endeavour to please God in all things. Now the conscience being truly peaceable, it riseth up to be truly joyfull, which makes the heart merry and cheerefull, as a continuall feast: neither wants he any good cheare that hath it, *Prov. 15. 15.* Nor wants hee good company that hath a good conscience, he can rejoyce alone, without all other company or comforts. The heart is held up in absence of all worldly comforts, and in presence of all worldly evils, and none can take away the joy of it.

3. Peaceableness

4. It must be a *watchfull*, not a sleepy conscience, a waking, not a remorselesse conscience. 1. It watcheth against all sinne, both to be committed, and as a faithfull monitor, pulls the Master backe: As also for sinne already committed, and smites with remorse and biting, as David, *I have done very foolishly.*

4. Watchfulness

R

Object.

Object. But doth not a bad conscience shew some remorse after sinne: what else did *Judas*?

Answ. Yes, but with this difference: 1. A bad conscience hath some scratch on the outside, and sometimes a deeper gash, and an incurable wound, but it never goes on to godly sorrow, as a good conscience doth. 2. It seekes not to the remedy, but sinks under the burden, the wound bleedes to death, as in *Judas*.

Secondly, a good conscience watcheth to all good duties, and occasions, desirous to please God in all things, and at all times, according to the conscience enlightened. This pure, clearing, peaceable and waking conscience, is necessary to an unblameable and renewed spirit.

Thirdly, seeing the true evidences of the purenesse and holy temper of the spirit, are holy and well guided thoughts, wee must carefully looke to our *thoughts and cogitations*. Here 1. Choose them so as thou be sure thy heart be a receptacle of holy thoughts: examine them, whence they come, and whither they goe, and by examination thou shalt finde some vaine and evill thoughts; these thou must hate all of them, *Psal. 119. 113.* And if thou hatest them, put away the evill of your thoughts: and *Ier. 4. 4. Let the wicked forsake his thoughts*, knowing that evill thoughts are as damnable as evill actions: *Acts 8. 22.* pray if thy thoughts may be forgiven; which implies guilt. Some thou shalt finde wandering, roving thoughts, which must be taken up as vagrants, and corrected, lest as *Dinah* thou be defiled and corrupted

3
To purenesse
of spirit are re-
quired holy
thoughts.
1. Choose them.

corrupted with fleshly lusts; passe them away quickly. Some other thou shalt find idle thoughts but unnecessary: send them away, harbour no idle thoughts, nor yet cast them out without censure and disgrace. Some are perhaps lawfull, but lesse necessary, put these of till another time, that the more necessary may take up the roome. Some are unruly thoughts rising up against God or men, thoughts of infidelity, of revenge, dishonourable thoughts against Gods servants and ordinances: all such disordered and proude thoughts must be brought into the subjection of God, 1 Cor. 10. 4.

2. Watch them well, being so infinite, so quick and nimble, and in so secret a place; being also so slippery, so soone interrupted and corrupted by idlenesse, by society, loosenesse of senses, roving of affections, unallowed objects; therefore set a sharpe eye upon them: and seeing that will not serve, bring them under Gods eye, keepe them close to God: for as the husbands eye and presence is the best way to preserve the wifes chastity; so the heart betrothed to God, carrying it selfe in his sight, is not easily polluted with strange and uncleane lusts.

2. Watch them.

To enforce this watch, know, it differenceth from an hypocrite: *First*, an hypocrite can watch over words and actions in respect of man, but a godly man watcheth over his thoughts; onely the true sanctified man makes conscience of the tenth commandement, for the government of his thoughts and desires. *Secondly*, it differenceth

from a wicked man, who dare not act many evils, but none so foule, but hee dare insatiably minde and contemplate them. Here is a difference; whereas wicked men are most carelesse of their thoughts; the godly have most complained of them, *Rom. 7.* and then have beene most truly comforted in them, whiles the conscience of thoughts hath beene a true triall of their sincerity.

3. Feede them.

3. Labour to feede thy thoughts, 1. with the sweetest, 2. with the most necessary objects. *First*, the sweetest objects are heavenly things: *Col. 3. 1. Seeke the things which are above*, Iesus Christ and his merits, the happinesse of heaven, and the chiefe good which is God himselfe. O how might the minde be fed and ravished with these contemplations! what sweetnesse might a man sweeten and season the dayes of his vanity withall, if he would minde heavenly things, and thinke on the way thither? Is it not a description of ancient beleivers, to *thinke on his name?* *Mal. 3. 16. Secondly*, the most necessary & profitable thoughts are, 1. to thinke often of our sinnes, both to call to minde some sinne past unrepented; as also to prevent some sinne thrusting in. 2. To thinke on good duties, to excite to some duty neglected, and to apprehend occasion and season of some offered unto us. 3. Of the vanity of this life, and our departure hence. 4. Of Gods comming to judgement, and our finall account and reckoning. *Prov. 14. 22. To them that thinke on good things, shall be mercy and truth.*

Now

Now whereas some thinke thoughts free; and others conceit liberty, and impossibility, and most no necessity of this guiding the conscience and thoughts: To them I say, *First*, as thoughts be so are words, and actions: out of the heart commeth thefts, adulteries; therefore rectifie these. *Secondly*, good thoughts are evidences of the Spirits presence, being his immediate motions, wee of our selves not able to thinke one good thought, 1 Cor. 2. 5. *Thirdly*, God will call them to strict account, and in judgement make inquisition after them, *their thoughts shall accuse or else excuse one another*, Rom. 2. 15. *Fourthly*, even good thoughts are recompenced: *David* had but a thought to build the house of God, and God rewarded it with building him an house, and stablishing him a kingdome, 2 Sam. 7. 16. and Psal. 32. *I thought I would confesse my sinne, and thou forgavest me all.* The Prodigall thought to returne, and his father thought to meete him. Thus carry thy thoughts, begin the day with holy thoughts and meditations, which is a sweete seasoning. In the night call them in to thinke of God and holy things: adde prayer to keepe them in temper, 2 Chron. 18. 29.

Fourthly, The memory must be made and kept unblameable. And that is two wayes: 1. When we keepe in fresh memory our sinnes and declinings so farre as to be humbled for them: A corrupt memory is the corruption of the whole man: Deut. 9. 7. *Remember, and forget not how thou provokedst the Lord to anger in the wilderness.* The

4

To a pure spirit is required a sanctified memory.

memory is Gods register and officer; and though now there be none in office, yet in the day of Christ it will bring forth the records which seemed to be lost: a prelude and taste wherof wee see in such as are distressed in conscience. 2. When we keepe good lessons in our memory: *Rev. 3. 3. Remember how thou hast received, and heard, and hold fast, and repent.*

II. Directions to keepe the soule unblamable. Every man may holde himselfe bound in conscience, and charged by God with the safe custody of his owne soule under God: *Dent. 4. 9. Take heede to thy selfe, and keepe thy soule diligently.* A man would be loath to forfeit a joynt of his body by heedlesnesse: how carefully doe men looke to their eyes, heads, hands, and every member, and the least part of the body, and yet more carefully to the whole body; and this nature teacheth every man: But is not the soule that better part, that calls for so much more care and circumspection; and this grace teacheth us to keepe our soule above all; for if a man lose his soule, what recompence shall he give for it?

Now because that in the soule is included, 1. the heart, 2. the will, 3. our affections, all these faculties in the soule must be kept safe as the soule it selfe, and layes upon us a necessity to watch them narrowly.

First, for the keeping of thy heart the precept is, *Keep thy heart with all diligence*, for thence issueth life or death: the chiefe part of the body is heart, the fountaine of life, and the chiefe care is to keepe

keepe that sound; so the soule, the heart, desires, and choyces, are to be chiefly intended, for thence are the issues of life or death. And indeed according to the well tending or neglect hereof the constant course of holinesse is either furthered or hindered. Besides, nature in the framing of mans body begins with the heart, and the liver, and other inward vitalls, and comes last to the face and other outward parts; teaching us the method in grace where to begin our frame: keepe the heart well and unblameable, and all will be well. And for this end observe some rules.

Fist, therefore if thou wilt keepe thy heart unblameable, thou must keepe it *humble*, it must be an humble and contrite heart that God will not reject, and a broken heart is a sacrifice of Gods delight: the soundnesse of the heart is the through breaking of it; the plow of the law must rend up the fallowes of our hearts, and fit it for seede: this must helpe both the rotting and rooting of the weedes, *Ier. 4. 4.* This is called a melted heart in *Iosiah*: for as golde can never be approoved and purified before it be melted, no more can the heart till it be a melted heart. It is called the circumcision of the heart, with circumcision not made with hands, *Col. 2. 11.* wherein the foreskinne of the heart is removed, sinfull flesh, and beloved lusts are wounded, the party put to paine, and made sore as the *Sichemites*, in parting with a peece of his owne flesh.

1 This exercise of painefull mortification of sinne is the entrance into possession of a good heart, and

Rules to the
keeping of
the heart.

I.

Keep it hum-
ble,

the grounds of all soundnesse in religion, whereas they onely prove unsound and ruinous in religion who never were soundly humbled, nor traded in selfe-deniall, as that building, when the foolish builder would not be at paine to digge deepe whereby to lay a firme and sure foundation.

II.
Keepe it clean,

Secondly, then see thy heart be not onely an humble heart, but a *cleane heart*: *Blessed are the pure in heart, Matth. 5.* striving after inward purity as well as outward: For these an hypocrite can resist, an hypocrite can wash the outside, and may seeme to others to be pure and blamelesse: But an heart desirous to free it selfe from blame, deadly hates naturall pollutions, filthinesse of heart, vile thoughts and lusts; and because it cannot be cleane without faith, which is an inward purifier, it labours for the increase of faith in the meanes, to apprehend Christs merits and holinesse. And because the word is a meanes of purifying and cleansing the heart, as *Psal. 119. 9.* and Christ saith they are all cleane by the word, he will shew himselfe in embracing the word, in heeding of it, and framing himselfe according to the rules of it, and apply his heart unto it. And because a fusty vessell is not fit for sweete waters, he will still and still be cleansing his heart, that it may be capable of the word. And because by nature the heart is foule, and doth every day contract some filthinesse, wash it with the blood of Christ, and get neare unto Christ to have part in his holinesse, and get the beesome of

of the Law to sweepe it daily; and by the exercise of repentance and mortification, daily part with the uncleannesse of flesh and spirit.

Thirdly, see it be a *single* and *sincere* heart, called a *true heart*, Heb. 10. 22. *Let us draw neere to God with a true heart*, void of guile, of deceit, of dissimulation; with such an heart as *Nathaniels* was, commended by Christ, *a true Israelite in whom was no guile*. This is the heart of Gods delight, 1 Chron. 29. 17. Now you shall know the singleness of it

1. By this, it is not one heart, in one estate, in one company, and another in another; but the same in sickness and health, on the Saboth and on the weeke day, the same in tryall as in peace: but if there be any difference, a single heart will be better in a bad age, and most carefull among a most carelessse generation: true grace is like light, it shines brightest in the darkest roome, and like fire hottest in the coldest and sharpest weather.

2. You shall know a good heart by this, it cares rather to be good than seeme so, it is more carefull to have grace than seeme to have it, it doth not onely abstaine from evill but abhorre it, Rom. 12. 9. True godlinesse and soundnesse of heart consists in the power of godlinesse, it doth not onely forbear the sinne it loved, but loathes it, as the sicke stomack doth loathe that meate most, that it once surfeited on, and what once cast up, it ever haterh

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III.

Keep it sincere

To know a single heart:

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I V.

Keepe it well
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3. It will be religious alone, and if it cannot get company it will be singular, a good heart will walke to heaven alone if it cannot get company; it would rather have company, but if it cannot it will rather goe alone to heaven, than any where else with company. *Ioshuah* saith, I will goe my way, if you will not goe with me I will not goe yours: *As for me, I and my house will serve the Lord.* And *Lot* in the midst of a naughty generation did not follow that patterne, but walked alone in his owne way. *Eliab* stood alone for the worship of God: and in *Iohn* 11. *Mary* desired that her sister would come and sit with her at Christs feete; but she will sit downe alone if *Martha* will not: so a good heart will if it can get company to heaven, and be glad of it, but if it cannot it will goe alone: But a false heart will looke at rulers, at rich men, at safety among men, at lawes, at multitudes, and cannot abide the reproach of singularity.

Fourthly, see thy heart be well watched, for it will soone be bowed away from God.

1. Suspect the deceit of it, for it is deceitfull above all things, *Ierem.* 17. 9. therefore thou must looke well to it, and to the slipperinesse of it, it will deceive thee else, deale with it as with an untrusty fellow, set a watchfull eye over him to keepe him from his slippery trickes.

2. Watch it in the first motions of sinfull thoughts, for these being admitted defile the man, and make him justly blameable, *Matth.* 15. 18. Consider that a godly man is said to have right thoughts, *Prov.* 12. 5. and that his desires are onely good,

good, chap. 11. 23. not that his heart is quite empty of evil motions and desires, but hee resists and fights against them, he hates them and repents of them, and God imputes them not.

3. Watch it in the least sinnes as well as in the greatest, for he that is unjust in the least, is unjust in much, a pilferer will easily purloine a greater booty. Yea watch it well not onely in sinnes that bring no benefit, but in those that are somewhat beneficiall, not onely in things our inclinations or occasions carry us not unto, but those which run with the streame of nature. *Herod* will doe many things, but leaves not *Herodias*; *Iehu* destroyes *Baal*, but not the calves, for that was now dangerous, hee feared the people, and walked for all this in *Ieroboams* sin that set them up.

4. Because thy watch is not sufficient, set it under Gods watch, keepe thy heart in Gods presence, set thy selfe still in his sight, and thou shalt not sinne. *Shall I doe this (saith Ioseph) and sinne against God? Walke with God as Enoch did and avoid blame.*

Fifthly, let thy heart be a right ordered heart, carried in the wayes of God, and this will leade the whole man in the same way. To this purpose, 1. Get the law written in thy heart, *Psal. 119. 3. Blessed are they that keepe his testimonies, they worke no iniquity. Ierem. 32. 40. I will write my law in their hearts, and they shall not depart from it. Keep the word, and it shall keepe thee. The Lord having written his Law in Tables, made choyce of the Arke to lay up the same in, Exod. 25. 16. but this*

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this Arke must be laid with pure golde within and without; signifying, that the proper place to lay the word in is a sincere heart both within and without: any other but this will shut it out one time or other.

2

2. Thou must see thy heart holde and hide all the commandements: *Psal. 119. 6. Then shall not I be confounded, when I have respect to all thy commandements.* It is a generall sinne of men, they desire to have the word framed and fitted to their desirable and unprofitable lusts; but thou must come to the light as one carefull to get a word for every action, and as one submitted to the whole forme of doctrine delivered.

3

3. Frame thy heart to the word, and never seeke to have the word framed to thy heart: So *Ely, 1 Sam. 3. 18. The word of the Lord is good*: it was not fitted to his heart, being a lamentable prediction of his owne ruine, and the ruine of his posterity: But yet he fitted his heart to it. And so did *Abraham* to the difficult commandement, *Goe and sacrifice thy sonne.* So *Hezekiah, 2 Kings 20. 19. Good is the word of the Lord which thou hast spoken*, when he was threatned by the Lord for his pride: he frameth his heart unto the word and acknowledgeth it good.

2

The will of
man must be
framed to
Gods.

Now for the second faculty, and that is the *will*. And because a perverse will upheapeth the measure of sinne and blame, and there is no sinne we commit, which is not a preferring of our owne will before Gods; therefore it is impossible that any man should keepe his soule without blame,

blame, unlesse hee set a narrow watch round about his will, to keepe it in some order and frame with the most righteous will of God.

For which end, our wills 1. must be denied, 2. renewed, 3. freed, 4. framed unto God.

1. Our wills by nature are crooked and rebellious, the naturall will is not *subject to God nor can be* so long as it is naturall. Now the cure of the crooked will is to *deny* it, and captivate it to the will of God in all things: let our wills loose to themselves, they will be sure to approve, improve, chuse, and refuse, cleane contrary to God. And therefore as he that must set up a frame must carry away the rubbish; so must hee deny his owne will, that must frame to Gods, who commandeth, *Honour mee by not doing your owne wills.*

2. They must be *renewed*, else shall a man still fulfill the will of the flesh. And it is not in us to will, till the Lord worke first the will and then the deede; so that grace now must guide thy will as nature hath formerly swayed it.

3. They must be *freed*. *Voluntas est libera quatenus liberata*: They are chained to unrighteousnesse: and when the Sonne sets us free we are free in deede, and till this time we are servants of sinne, whose wills are not their owne, but their masters; we must every day seeke more freedome to good, and get grace against the bondage under evill, *Rom. 7.25.*

4. They must be framed, that there may be but one will betwene God and us, that wee may say

To this they must be

1. Denied.

2. Renewed,

3. Freed.

4. Framed to Gods.

say feelingly, *Thy will be done*. This is when the will determines every thing with God and for God, both in matter of faith and obedience.

First, in matter of *faith* and *repentance*. If the will of God in the Gospell require repentance of sinne, and to beleve in Iesus Christ; let thy will determine now with and for God: bewaile thy sinnes, beleve the promises, cast thy selfe upon Iesus Christ; claspe the promises against reason, as *Abraham* did, in receiving his sonne.

Secondly, in matter of *obedience* both active and passive.

1. *Active*. If the Law require duties to be done to God or man, there God expresseth his will: frame now thy will to such duties, be they never so difficult, as *Abraham* in sacrificing his sonne; never so dangerous, as *Daniel* in praying to the God of heaven, even under the sentence of death.

2. *Passive*, in any crosse or affliction upon thy selfe, or others: when God reveales his will, determine thy will with his, as *David*, *Psal*, 39. 9. *I held my tongue, and spake nothing, because thou (Lord) didst it*. There must be but one will betweene God and a faithfull soule, betweene Christ and a Christian.

Quest. How may I know my will thus denied, renewed, freed, and framed to God?

Ans. The signes of it are, 1. in respect of it selfe, 2. in regard of sinne, 3. in regard of good duties.

1. In respect of it selfe: it will not runne before, but

Notes of a renewed will.

but will waite upon sanctified knowledge, and renewed reason; it will not inthrall the light of the minde to inordinate desires: it will be proving still what is *the good and acceptable will of God*. It will resolve and purpose that so long time as it is in the flesh, to *walke after the will of God*, 1 *Pet.*

4. 2. *Thou shalt know it in regard of sinne.* 1. It

is resolute in resistance of sinne, and the occasions: for although the will renewed admit sinne, in respect of corruption, yet it selfe is in great part set against sinne, that it willeth it not fully, it purposeth not to sinne: as *David*, *I vowed I will keepe thy judgements*; it hath a fast purpose to cleave to God: *Psal.* 119. 104. and *hates all the wayes of falshood*. 2. When it yeelds to sinne, it is with griefe, it doth not sleepe in sinne so but that the heart waketh. So the Apostle, *Rom.* 7. 15. he even hateth sinne while he is a doing of it, *I hate that I doe*. 3. After sinne it riseth timely by repentance: if he fall into sinne *he hardens not his heart*, *Prov.* 28. 14. he wills it not neither before nor after, there is a struggling and a reluctance in him against it: and thus you may know the will rightly framed.

3. In regard of good duties: it will not onely be well-doing, but chearefull in well-doing, he doth good duties willingly, freely. There is a difference in doing one and the same action betweene a good man and a wicked man: the worke of the will renewed is not onely to take opportunity to doe good, but seeke opportunity to doe it; it will

will not doe good of constraint, but will doe it with willingnesse; he will doe it cheerefully, as a good Pastour feedes his flocke not by *constraint*, but of a *willing minde*, 1 Pet. 5.2.

Quest. Why should wee thus looke to our wills?

Ans. First, the state of Christianity is rather a willing, than a doing the will of God: thou that canst doe no more, wouldst thou doe lesse? Secondly, no greater plague can befall a man, than to be given up to his owne will, the holding to a mans owne will, is the losse of the will and soule too. Thirdly, as thy will is pleased with the sinne, so it shall be revenged in the sorrow of it: that will of thine that will not be compelled to obey, shall be compelled to suffer: all the plagues of sinne by a just recompence are laid upon the will, as his sinne was a resistance, and renouncing of the will of God: for in hell no sinner shall ever obtaine what hee would, but shall ever sustaine what hee would not. Thus God brings the wayes of the wilfull sinner upon his owne head, Ezek.

11.21. *Thirdly*, to keepe the soule blamelesse we must narrowly watch all our *affections*, wherein the soule moves it selfe every where: for man by his fall hath lost, not his affections, but the holinesse and rectitude of them; for now man naturally hateth the Lord and his image, in his word, in his servants, and graces, he seares and flies what hee should most joy and delight in, that is, God himselfe; he joyes in swallowing the pleasures of sinne,

3.
To keepe the soule blamelesse the affections must be narrowly watched.

sinne, the baytes of his perdition; hee is angry and impatient at God himselfe, as *Jonas*, and carried with a raging madnesse causelessly and intemperately on any occasion. And therefore we must fly to the grace of regeneration which doth not abolish affections, but the disordered motions of them, and restores them towards their originall rectitude and goodnesse. Where this worke of grace is not, and where the spirit hath laid no bridle upon the affections, no marvaile if that soule runne riot into all unruly lusts, and make it selfe blame-worthy, and guilty every moment of foule sinnes. Yea where this grace is, care must be to preserve it even in every affection, the least disorder of any of which is enough to impure the soule and leave it under blame.

Now the rules of keeping the affections unblameable: and then for the reasons.

1. To keepe thy affections unblameable, thou must labour (seeing they cannot be unblameable if they be not good in the rise) to get a good rise for thy affections, a good motion must be from a good mover, labour to see who is the mover of thy affections, whether the Spirit of God, or the wicked spirit, or thine owne carnall spirit. Excellent are those affections that are moved by the Spirit of God, as when feare, anger, love, joy, griefe, are 1. grounded on just causes, 2. guided by the rule of renewed reason, for the Spirit never moves but according to the word: 3. tempered in ordinate measure, now they become servants of grace. Whereas if thy owne carnall

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How to keepe
the affections
unblameable.
Rules.

spirit move them, contrary to the word, for their subject, object, manner, or measure; now they turne enemies to God, and to thine owne soule.

II. Be sure they be carried upon right objects onely, set thy affections where Gods Spirit would set them.

Right objects
of affections.

Here first, the proper object of love is God himselte; and not for his gifts but for himselte: and of Iesus Christ, whom if any man love not, let him be accursed; and that not as a Iesus onely but as a Lord: And then the things of God, wee must cover the most excellent gifts, and with *Mary choose the better part*, even our part in the Gospeil and word of Christ: and then entirely love the friends of God, all our delight must be in the Saints that excell in vertue.

Secondly, the object of our anger is sinnes, not persons, nor so much the sinnes of others, as our owne which are nearer us.

Thirdly, the object of our joy, is pardon of sinne, Gods favour and countenance, *Psal. 4.* It is wrong placed when it is in the creature, not in the Creatour, when in the gift, not in the giver.

Fourthly, the object of our patience, is evils of punishment which we must patiently suffer, but not evils of sinne as *Moses*.

Fifthly, of our feare the true object is God, more for his goodnesse than greatnesse; more for his mercy than justice: *Mercy is with thee to be feared, Psal. 130. 4.* more lest we offend him than
be

be offended by him: And so in the rest. What a businesse now is it to keepe our affections upon allowed and warrantable objects?

III. In these best objects, see they be most vehement and intense. To doe this observe these rules.

First, bestow on the best things the best affections: thou must love the Lord thy God with all thy soule, all thy heart and strength; nay more, thou must delight thy selfe in the Lord, which goes beyond love, *Psal.* 37. 4. delight thy selfe in the Lord, make him thy chiefe, seeke God himselfe, the peace of God, the favour of God, the glory of God with most fervent affections.

Secondly, love and affect all things in God, and for God, and God onely for himselfe; thou must love nothing like him, much lesse above him, and least of all against him: in all his creatures, in all his actions, in all his gifts labour to taste his sweetnesse, *Psal.* 34. 8. true love of the word is to love God in his word, the true love of our neighbour is to love God in our neighbour, &c.

Thirdly, get your affections more to heaven than earth, as an higher and more noble object, *Col.* 3. 2. it is not enough to affect heavenly things unlesse thou doest it with the chiefest of thy affections. *Set your affections on things above, and not on things below*, that is, comparatively: for two Masters cannot be served with like affection, we must seeke spirituall and heavenly things simply and absolutely, as being simply good, and to be affected and asked, whatsoever become of other things;

things; but temporall and earthly with condition and limitation, as being but conditionally good at the best.

IIII. Hate the worst things most. The worst thing of all is sinne, it is simply evill, and so is nothing else: wee must then hate sinne more than punishment; sinne simply and directly resisteth Gods glory, so doth not punishment, makes for it in the manifestation of his justice. A wise man should rather chuse hell than Gods offence. Sorrow for nothing so much as thy owne sinne, count nothing so shamefull as that, and thy selfe for it; feare the evill of sinne more than the evill of torment, because evill of sinne is more evill.

V. Rejoyce in nothing so much as in the pardon of sinne, the righteousness of Christ, the favour of God, and that thy name is written in the booke of life, *Luk. 10. 20.* Get Gods image into thy affections, frame thy affections to God, for matter, manner, and measure, to love or hate most where God loveth and hateth, for so doth the man after Gods owne heart.

First, God loveth his Sonne Iesus Christ above all men and Angels, so must then the Christian esteeme Iesus Christ above ten thousand.

Secondly, God loveth his word dearely as himselfe, being a resemblance of himselfe in all his Attributes; so must thou love the word as God himselfe, nothing so dearely, nothing in comparison: *Psal. 119. Oh how love I thy word, all the day long it is my delight.*

Thirdly, God loveth the congregation and assemblies

semblies of his people, the places of his worship, he layeth *the gates of Zion above all the habitations of Iacob*, Psal. 87.2. so must thou dearely love his house, and the place where his honour dwelleth, esteeming *one day there better than a thousand elsewhere.*

Fourthly, God loveth his Saints so dearely that he will not dwell in heaven without them, so must thou love the Saints dearely for the image, and in imitation of God.

On the contrary, the Lord hateth every sinne with an infinite hatred, yea his *soule abhorres it*; so must thou avoid and hate every evill way, even *all the wayes of falshood*, yea the appearance of evill, and the very *garment spotted by the flesh.*

2. He hateth the society and congregations of wicked men, they shall not come into his presence; so must we hate the company and society of wicked men, Psal. 26.5.

3. Hee hates wicked and false doctrine: *Revel. 2. Thou hatest the doctrine of the Nicholaitans which I also hate.*

4. Hee hates the wicked manners and fashions of men, though never so much approved and applauded amongst men: so must thou *hate the works of them that fall away, they must not cleave to thee*, Psal. 101.3. Thou that lovest the Lord, *must hate all that is evill*, Psal. 97.10.

VI. Bring thy affections often before God, appeale to God and his word for the right carriage of them, *Ioh. 21.15. Lord, thou knowest I love thee: thou knowest I love thy word, thy servants,*

thy house, thy glory: So Lord thou knowest I feare thee; as *Ioseph feared to sinne against God*: and *Nehemiah, I feare God*. Lord thou knowest I hate sinne, and sorrow for nothing so much as sinne: and then bring them often to the rule of the word to confine and bound them. The word teacheth that the measure of our love to God is without measure, but the measure of all our love to other things is, so farre as it may stand with the love of God *in summo*, that is above all, it teacheth that all earthly joy is with reference to God our chiefe joy. The word will measure our anger, and confine it to a small time, *the Sunne must not goe downe on our wrath*, it alloweth us to be angry, but not to mingle our sinfull corruption with it. Doe this the rather, because our affections must be presented before God one day.

Eph. 4. 26.

Examination
of our affecti-
ons by the for-
mer rules.

Now let us examine our selves, and try our affections by these rules before named.

First, Aske we our selves, what it is wee love or hate, whether our affections are set on the right objects, and carried towards God, or against evill as they ought to be.

1. Hath the Spirit carried us not to a dislike, but to an utter hatred of all sinne; none is so bad but hateth some sinnes. The prodigall hates covetousnesse: The Iew can hate a Samaritane, and mixt worship: The Pharise can say, I thanke God I am no extortioner, no adulterer: But just hatred excited by the Spirit is generall of whole kindes against all that is called sinne; as the lambe hates all wolves, and we hate all serpents none excepted.

ted. The Law bound the Iew to hate all uncleannesse, to touch none, but that defiled onely the body: the least of this uncleannesse impureth the most precious soule of man.

2. The Spirit never raiseth hatred of evill, but out of the love of good to which it is contrary. Aske we our selves then, whether doe we love or hate that which we may lawfully love or hate because God loveth or hateth it; for many can dislike many foule evils, and yet be farre from good. Many can forbear evill because the law of nature proclaimes against it, the law of men condemne it, rulers punish it, shame attends it, a gracelesse man can doe it. So to love religion, love the truth because the law favours it, the kingdome embraceth it, and for the present it is the safest; all this is but pollicie, an Atheist can doe it. But grace embraceth truth, because it is so, & because the Truth himselfe honoureth, promoteth and prospereth it, and commendeth it to our love and trust.

3. For the manner, doe wee love and hate as God loveth and hateth, as he loves not vices for persons sake, so hee hates not persons but vices. Wee know what workes are hatefull to God, but not whose persons belong unto him; therefore wee must hate the workes of them that fall away, but shew all love to their persons still.

All which discovers a great deale of corruption in our affections.

First, Many hate sinnes in another, and not the same sinnes in themselves, and this is the

hatred of the person and not of the sinne.

Secondly, many seeme to hate evill, but not out of love to goodnesse, some say they hate Popery, but are farre from the love of the truth; they dislike grosse profanesse, drunkennesse, adultery, but have no affection to true godlinesse, hatred of evill is joynd with cleaving to good.

Thirdly, many hate most where God most loves, as persons for grace sake: and two sorts of men are the butts of the hatred of this age.

1. Zealous and godly Ministers, because their life and doctrine reprove evill mens workes: *Abah* hateth *Eliab*, *Hast thou found mee O mine enemy?* the more they love, the lesse they are loved: for a Minister to hate mens finnes, or to speake the truth, doth it deserve such hatred? If we should love mens finnes, we should hate their persons, and if we hate not our brothers evill, we could not wish his good.

2. A generation of men who are so precise, they will not sweare, nor be drunke, nor game away their time, they are Iewishly strict in keeping the Saboth; so zealous as they cannot abide the sent of Popery; they repeate sermons, pray in their families, cleave to the Scripture, in all things so curious and nice, they will touch nothing that is uncleane. But are these hated of God? Nay are they not in singular favour with him? 2. Are not their workes objected against them, the workes of God imposed by God upon all Christians upon paine of damnation? as to hate

hate swearing, to be strict in the Saboth, to detest Popery, to be frequent hearers of the word, to set up Gods worship in the family, to cleave to the Scriptures, and get out of the way of evill men? In this way which they call heresie, must we worship God. 3. All this zeale against zeale is kindled not with a coale from the Altar, but fired with a flame from hell, *Iohn 15.19. Because I have chosen you out of the world, therefore the world hateth you.*

4. How generall is the hatred of grace, by gracelesse men that pinch and reproach good affections? zeale they call distemper, sorrow for sinne is but melancholy, and next to madnesse; love of the word is but precisenesse, and more than needes; love of good men but faction and partiality; hatred of every evill worke but singularity; holinesse a kinde of heresie, purity, hollownesse, and all that is nought. How unlike is the world to God and Christ, who commended shewes of goodnesse in the young man; never quenched smoking flaxe, but kindled it and enflamed it: and whosoever hateth grace in another, first hates it in himselfe.

5. How generally doe we love and cherish in our selves what the Lord hateth?

First, hath hee not specially manifested his hatred against an outward forme of religion, severed from the power and life of it? *Esay 1.14. My soule hateth your feasts and new Moones,* his owne institutions, because they were severed from faith, truth, and inward holinesse?

But

But how generall is the profession of religion without power? prayer of words not of spirit? hearing without conscience of doing? washing the outside when all is foule within?

Secondly, how great indignation hath he testified against people unfaithfull in the covenant, as a jealous husband hates the wife of his bosome that playeth false with him? *Ier. 12. 8.* yet how universall is our unfaithfulnesse to God? the contempt of grace? the slighting of the meanes? the Apostacy and turning backe of the kingdome from God? So as we see how our affections are swerved from the rule, and what great neede we have to be stirred up to a more carefull watch over our affections.

I.
Mischiefe of
disordered
affections.

1 Pet. 3, 7.

Consider therefore and see the mischief of disordered affections.

First, how powerfully they draw us from Christian duties; as, how they interrupt prayers, which was the Apostles argument betweene man and wife: an heart troubled with passions cannot be familiar with God, nor behold his face no more than a man can see his owne face in a troubled water. Consider how they hinder the powerfull working of the word, *1 Pet. 2. 1. Therefore lay aside all malice, envie, &c. and then receive the word*: A full vessell can receive no liquor; sweete water in a fusty vessell is but lost: seede cast among thornes commeth to nought: how they unsettle the heart in grace, pulling it off from confidence in God, love of the truth, from exercise of grace, from the joyes and consolations

solations of the Spirit: For as no man can see the beames of the Sunne when the heavens are covered with clouds; so cannot the soule discern the shining beames of Gods love when it is clouded with passion.

Secondly, how potent are unruly affections to draw us from our duty, so suddenly and violently doe they carry us into many sinnes; how suddenly are great professors snatched into the love of the world, and so become Apostates as *Judas* and *Demas*? How doth the love of the world draw on a number of sinnes, and drowne men in lusts and perdition? How suddenly was *David* snatched into foulest sinnes not watching his affections? How was *Peter* pulled from his purposes and promises by inordinate selfe-love to the deniall of his Master?

Acquaint thy selfe with the difficulty of guiding the affections aright, for though the common errour thinke it the easiest thing in the world, yet the whole power of nature cannot reach it: for what a divine wisdom is required, holily to temper the affections, and keepe them even: To temper faith and feare, that they enterfeare not: to mingle love and hatred, that they entrench not one another; to holde the ballance even betweene *Moses* zeale, and *Moses* meeknesse: to contend for faith, and not be contentious: to be couragious and bolde, and yet suspicious and alwayes fearefull: to be christianly patient, and not stoically insensible: The same Spirit must afford this wisdom that appeared in the shape of a dove and of fire.

Consider

II.

Difficult to guide the affections aright

III.

Necessity of
well ordering
our affections.

Consider the necessity of this care and carriage of our affections: 1. In beholding the numbers of occasions which daily thrust in upon us, to thrust them besides their right objects, and enthrall us in pride, unjust anger, envie, wantonnesse, carnall love, feare, &c. And were there no such outward occasions, who feesles not the spirit in him lust after envie, and after the world, and after all forbidden fruites? so as all care is too little wisely to watch and prevent the continuall disorder of the whole man by his affections. 2. What great necessity is it that wise Christians difference themselves from common men: it is a great weaknesse to corrupt our affections by the provocations of wicked men; to shoote in their bowe, to doe as they doe. But the godly must be different from them, not feare with their feare, nor joy with their joy, nor kindle anger by theirs, nor curse when they curse, but blesse and pray, nor walke in their way: for as wilde beasts cannot hurt him that keepes out of their walke, so wicked men cannot seize on us to wrong us, if we enter not into their way and walke.

IV.

Comfort in af-
fections well
guided,

Consider the praise, the comfort of all religious duties. Yea, *First*, that the practise of all religion it selfe stands in affection and desire, Christian perfection is in affection, not in action, much lesse speculation and contemplation; and hence receives his denomination, *Iob 28.28. The feare of the Lord is wisdom.* All wise and religious walking is included under the affections: of the feare of the Lord to the duties of the whole law are all comprized under the affection of *Iob.* *Se.*

Rom. 13.8,9.

Secondly, the comfort of these duties riseth out of the affection rather than action. Art thou a Minister? whether is thy comfort more to speake of good things than to affect them? what if thou hast Angelicall abilities to discourse of faith, love, zeale, hatred of evill, and thy selfe scorne and hate these things when and where thou seest them? *If I had all gifts and want love, (saith Paul) I were nothing; knowledge puffeth up, but it is love that edifieth.* Art thou a hearer, and wouldest have comfort of hearing, what doest thou affect in hearing? to censure the Preacher, curiously to feede thy judgement, or to enable thy discourse, this will not doe it: But to heare with pure intentions, of feeding the soule, of doing duties to get our hearts sanctified, our affections whetted, our obedience bettered, and to get the power of godlinesse, and the power of the life to come within us, all which the Lord knowes is the intent of a very few.

Thirdly, the acceptance of these duties is more by the affection than the action; and the action without the affection is as a body without a soule: yea where the action was gloriously performed, the Lord still wanted some proportion of affection; as in many of the Kings of *Israel*. Such a one did such and such good things, but not with all his heart and affection; and then all the labour is lost, the reward perisheth, and thy expectation is frustrate. And in the feeblest actions of his children the Lord sees a good compensation made of the defect, by the sincerity of the affection.

Consider

V.

The sweet fruit
of diligence in
this duty.

Consider the fruite of this care worth all our labour in it: for, *First*. As one disordered affection drawes on another, pride begets anger, anger begets envie, and envie begets hatred, and so murther: So one good affection begets another, love begets feare, feare begets humility, and humility is a fruitfull mother of many vertues: So good affections beget good actions, good actions good habits, good habits a good unblamable life.

Secondly, this care settles and fastens the affections upon solid objects and comforts, if the matter of our joy, love, feare, desire and delight be God, the fruite is internall and eternall, this joy none shall take away. But the wicked mans heart in laughter is sorrowfull, and for continuance is as of thornes crackling under the pot, and so are all affections displaced on wrong objects, so they lose both affections and objects.

Thirdly, looke what way we will, the well guiding of our affections seasons our lives with much sweetnesse.

1. Looke at God, it holds Gods affection to us: how well is the Lord pleased when our desires and affections are conformable to his? How acceptable is our obedience to him when wee are holy as hee is holy, mercifull as hee is mercifull; when we walke in love as he hath loved us: when his affections are the rule of ours, and so are framed to his will, for all his affections flow from his righteous will.

2. It holds Gods presence with us in his ordinances: *Rev. 2.* the Church of *Ephesus* had fallen from

from her first love, and yet a little sparke was left, shee hated the doctrine of the *Nicholaitans* which he hated, and therefore the Lord will not remove the Candlesticke, at least if shee recover her affection. And this is our case, the Church of *England* is wonderfully fallen from her first love; and why doth the Lord spare our Candlesticke, and holde up our light, and peace, and the Gospell, above all Countries about us? surely though wee are fallen from our first love and zeale, yet a little sparke of love is left in some poore despised ones, which holds life and soule in us; and some hatred of *Romish Nicholaitans*: for by the blessing of God, the body of the kingdome, the lawes, and doctrine of the kingdome, hates the doctrine and workes of the *Nicholaitans*; and for this weake affection yet God spares our Candlesticke. But let us quicken our hatred more, for as our first love is in great part gone, so if our hatred of evill goe to, all is gone, God shall see nothing to spare our Candlesticke.

3. It holds us with God in the sweete fruition of his ordinances, it kindles and keepes in us love, feare, zeale in his service, which is the life of our service and soules: and in all these the affection is more respected than the action. It holds us fast to the truth. What is it but zealous affection that will make us buy the truth at any rate; what is the truths keeper but love; what else but love makes us labour for it, suffer for it, die for it?

4. Strong and earnest affections to God make

us

us profitable to men, provokes us to mercy, compassion, beneficence, helpfull to all that neede us.

5. It makes us enjoy our selves, *by patience wee possesse our soules*, love holds God in possession; charity makes us possesse our brethren, and patience puts us in possession of our selves. Sanctified affections uphold the heart with joy unspeakable and glorious, and leade a man happily to an happy estate.

6. The well guiding of affections begins the life of heaven upon earth; for the life of heaven is when the soule so cleaves unto God, as to become like him, when wee shall never love any thing but what he loveth, nor hate but what hee hateth, and this perfection wee must begin even here upon earth.

III. Now after the spirit and soule, we are to consider these directions by which the body and outward man may be kept blamelesse. All of them may bee reduced to that precept in the *1 Tim. 4. 12. Be examples unto others in conversation, and in communication*: the outward man must exercise inward grace.

First, for conversation, that is, either *private* or *publicke*, and in both, a Christian must set himselfe a patterne of godlinesse: *1 Pet. 1. 15. Be holy in all manner of conversation*, in Gods house, thine owne house, in thine owne closet and privacy, *Psal. 101. 2. David walked wisely in the midst of his house. Isaac* in the field alone meditates and prayeth, *Gen. 24. 63. yea the women must be in such behaviour*

behaviour as becommeth holinesse, 2 Tit. 2. 3.

Rules for conversation are { 1. *Generall.*
2. *Particular.*

The generall rules are five.

Glorifie God in your bodies and spirits, for they are his, 1 Cor. 6. 20. And then we glorifie God in our bodies.

First, when we consecrate them to his service, leading an holy and godly life, that as he is holy we be also holy in all manner of conversation, 1 Pet. 1. 11. Ephes. 1. 4. 6. to be holy to the praise of the glory of his grace.

Secondly, when wee outwardly acknowledge and publish the glory and majesty of God, offering him the calves of our lippes, the sacrifices of praise, and telling what hee hath done for our soules, Psal. 50. 23. *he that praiseth me glorifieth me.*

Thirdly, when by our holy conversation wee invite others to glorifie God, when *men seeing our good workes glorifie our heavenly Father,* Matth. 5. 16.

And the reasons of the precept are strong.

1. Our bodies they are his, by creation, redemption and preservation; and should not every workmanship serve to the use of the workman? should not the thing bought with a deare price be usefull to the buyer?

2. They are not onely his, but his Temples. The law of nature commands the Temples of God to be kept pure and cleane: the Heathens would with great charge decke the Temples of
T their

I.

God must be glorified in our bodies.

Reasons

1.

2.

their gods; though some that would goe for Christians care not how Gods house lieth: their kitchins and stables shall lie handsomer than Gods house, if they can hinder it in themselves or others. Now our bodies are the Temples of the holy Ghost; and where should God be glorified and praised, and receive oblations, but in his owne Temple?

3

1 Cor. 3. 17.

3. To sinne against our owne bodies is to commit sacriledge against the house of God, and profanely to spoile Gods Temple of the holy treasures and vessells that were laid up in it: And he that *destroies the Temple of God, him will God destroy*, and one way or other will the Lord testifie his wrath against his owne sacred Temple so profaned: Christ will whippe buyers and sellers out of his Temple; and if they returne hee will overthrow the Temple it selfe, and a stone shall not be left upon a stone. How suffered the Lord *Ierusalem* the holy City to be burnt, the Arke the most holy place to be carried captive when they were profaned? Doe thou robbe God of that glory which he expecteth in the Temple of thy body, his hand will be against thee in severity. And as the more holy the place profaned, the more wrath brake out: so the more profession of holinesse thou makest, if thou glorifie not God in body and spirit, the more severe shall bee thy ruine.

Jerom in an Epistle to *Paulinus* tells him that from the time of *Adrian* to *Constantine* the great, those most famous and priviledged places above

all

all other were most profaned and rejected by God. So as in the very place of Christs resurrection there was erected an image of *Jupiter*. On the hill where the Crosse was set up was erected a marble statue for *Venus*, goddesse of lust. In *Bethlem* famous for Christs birth, was set the grove of *Adonis*, where the women at a set time every yeare were wont to lament *Adonis* the Parramour of *Venus*. Even these places of the resurrection of Christ, of his passion and his birth, the Lord makes them eye-markes of his judgements. If God spare not the most holy places, if profaned; upholde his glory in the Temple of thy body, else his jealousie will not spare thee.

The second generall rule, is, in *Rom. 6. 13*. *Take heede thou give not up thy members weapons of unrighteousnesse to sinne, but of righteousness to God.* The Apostle speaketh to those that are regenerate, who are said to doe that which Gods grace makes them able to doe: And *first*, drawes their eyes backe to the state of nature and corruption in which lately they were, while sinne reigned in their mortall bodies: to which as to an Emperour, 1. they yeelded obedience, 2. tooke up weapons: that is, their owne members, and powers of body and minde in the defence of sinne, as resolute subjects to that commander. *Secondly*, and then drawes them to doe as much now for grace, unto which they are called, as they did for corruption while they went freely after the motions and commands of sinne. *Give up your members weapons of righteousness.* The Apostle

II.

implies that every regenerate man stands in a pitch field, wherein the Commander or Generall is grace or righteousness, the quarrell is for God, his glory, his cause joyned with our salvation: the weapons are our owne members, which we must give up to righteousness. That is, *First*, we must take new commandments from grace, as the souldier depends on the mouth of his Generall for his direction. *Secondly*, we must frame to ready obedience, be the service never so difficult or dangerous. *Thirdly*, stoutly and courageously fight against sinne, as formerly before regeneration we did for sinne, and acquit our selves like men. And good reason: for, 1. Kings are maintained and held up in their throne, *First*, in peace, by the ready obedience of their subjects: *Secondly*, in warre, by their willingnesse to fight for them: If subjects will doe neither of these, the King must fall. So whatsoever profession we make of grace, if thus we withdraw our members from the rule, from the quarrell of grace; grace is deposed from his reigne, and sinne stands in his state and power. 2. Weapons and Armes are used in defence of the King and Country, and the friends of the King and Country, but not against them; it is high treason for a subject to take up Armes against his Prince, none will doe this against the King or his friends, but robbers and common enemies: So it high is treason for a man to imploy the members of his body against Grace his Generall and Commander; and therefore the Apostle exhorteth us to give up our bodies and members

members as weapons of righteousness, being called unto grace, let the whole outward man follow the commands of grace.

Thirdly, in our whole course and conversation labour to expresse Gods Image, not contenting our selves to get it into our nature onely, but also into our conversation. *Rom. 8. 4. Walke not after the flesh but after the Spirit.* Men deceive themselves while they content themselves with a supposed presence of the Spirit, while there is no walking after the Spirit, which is a going after the Spirit as a guide and leader of their speeches and actions: for that man who must be freed from the condemnation of sinne, must be freed also from vaine conversation, *1 Pet. 1. 18.* The power of sinne must be beaten downe in the life, and vanities of life and pleasure must be suppressed, which still thrust in upon them that professe the teaching of grace, who sometimes are carried after carnall delights, strange apparell, lightnesse of carriage, dancing, gaming and excesse of pleasures which the spirit should have mortified, and brought in a cleane contrary course prescribed in the word, and exemplified in the examples of the Saints; but especially in that unerring patterne Iesus Christ himself, who was led by the Spirit in every motion, even the least. For thinke we that the Spirit renews us onely within and not without: doth he make us beleeve as Christians, and not live as Christians: doth the sappe and juice of a tree onely quicken it within, and not cause it produce fruites outwardly: Thou hast not re-

III.

VI

ceived the Spirit of Christ, if it be not unto thee life unto righteousness, *Rom. 8. 10.* that is, make thee lively and active in all the wayes of godliness. Faith is not as a light under a bushell; therefore *shew mee thy faith by thy workes.* Grace is as a light in a cleare lanterne which from within enlighteneth without.

Now the rather must we labour for renovation without as well as within: 1. Because flesh and blood unrenewed shall not enter into heaven. 2. The disorder of the outward man and members argue a sinfull and disordered soule, seeing the body is but a servant of the soule, and doth nothing but by the Masters direction and appointment; an evill eye issueth from an evill minde, and a corrupt tongue moveth according to the abundance of the heart. 3. No outward deformity is comparable to this of sinne in the members, which makes the body to God indeed vile and contemptible, as a dead and loathsome corpes is to man.

I V.

Fourthly, to keepe the outward man blamelesse beware of all unchastity and impurity of body; and on the contrary, watch unto chastity and civill honesty. *1 Cor. 6. 13. The body is not for fornication, but for Christ the Lord; and the Lord for the body:* That is, the body is ordained for the Lords use, and ought to be employed to his glory. *And the Lord for the body:* to redeeme and sanctifie the body as well as the soule; and consequently to rule the body and command that as well as the soule, being the Lord of the body as well as of the soule. And

And the same Apostle saith, the body is a member of Christ as well as the soule: *Shall I take a member of Christ and make it a member of an harlot, verse 13?* Can any thing be more opprobrious unto Christ than to transforme him into an harlot? Can any thing derogate more from his glory and majesty, or be more contrary to his most holy nature?

Againe, Christs body was Gods Temple, *Ioh. 2.21. Destroy this Temple*, because the Deity dwelt in it *σωματικώς*, *bodily*; and of this Temple *Salomons* Temple was but a type. So thy body is Christs Temple, in which he dwells by his Spirit *εὐαγγελικώς*, *virtually*. Now the light of nature teacheth to preserve Temples pure and cleane, but grace much more to preserve spirituall Temples cleane and holy. And therefore as Christ when he went into his Fathers Temple, made a whip, and whipped out buyers and sellers, and money-changers, who had made his house a denne of theeves; so doe thou in Christs Temple, which is thine owne body, *beate it downe*, and overthrow the wanton and stragling corruptions of it; whip out those roving lusts, which make the house of Christ as a denne of harlots and filthinesse. *Coloss. 3.5. Mortifie your earthly members, fornication, uncleannesse, and all inordinate affections. Eph. 5.3. But fornication and all uncleannesse, let it not once be named as becommeth Saints.*

The fifth Rule. Magnifie Christ in thy body both by life and death: this was the Apostles care, *Phil. 1.20. As alwayes so now Christ shall be*

1 Cor. 9. ult.

V.

How Christ is
magnified in
our body.

By profession.

By action.

By passion.

magnified in my body. Thy body is mortall, fraile, fading, yea a *vile body*, Col. 3. 21. yet in this body Christ will and must be magnified.

Quest. How? *Answ.* 1. By keeping the heavenly treasure of the knowledge of God, and the attendant graces in these earthly vessels: as *Paul*, 2 *Cor.* 4. 7. *We have this treasure in earthen vessels, that the excellency of the power might be of God.* 2. By holding out the word of life, and carrying the name of Christ in an holy undaunted and constant confession and profession in the place where thou livest, as *Paul* did through the world. 3. By expressing in this frail body, not the doctrine only but the life of Iesus Christ, conforming thy selfe to his blessed example, in humility, holinesse, charity, piety, patience, and other vertues; that all men may see and say, surely this man is a member of Christ, he lives the life of Christ, he resembles the patterne. 4. In this weake body of thine carry about the mortification of Christ Iesus, 2 *Cor.* 4. 10. suffer afflictions for the name of Christ, and *beare in thy body*, as *Paul* did, *the markes of the Lord Iesus*, Gal. 6. 17. fulfill in thy body the rest of the sufferings of Christ, carry the badge of a true Disciple, yea if God call thee, offer up thy body and life a thankfull sacrifice, not in life onely but unto death, if thereby thou maist magnifie Iesus Christ. Thus did the faithfull Saints and Martyrs, offering themselves, the sweetest sacrifice of all others: Yea our Lord himselfe comming into the world, *Heb.* 10. 5. said, *Burnt offerings thou wouldest not have,* (that is, now after the

the comming of Christ) *but a body hast thou given me*; that in this my body I might offer that expiatory sacrifice, of all which the other were but shadowes: Even so say thou, Burnt offerings God calls not for, but he hath given me a body to offer unto him, and give up unto him in life and death, in way not of a Propitiatory, but of an Eucharisticall sacrifice of praise, thereby to magnifie his name. 5. Thou magnifiest him in thy body, when thou magnifiest him in his body; as when thou admirest the graces of his servants, honourest his members, delightest in them that excell in vertue, helpest and releevest the poore Saints; all which he taketh as done to himselfe.

These are the *generall* Rules, now of the *speciall*, for speciall parts.

To keepe the severall parts of the body blamelesse, the word is plentiful in severall precepts, but especially injoynes a strait watch over the senses which are the windowes of the soule. But that the discourse may not swell beyond a reasonable proportion, I will onely cull out, 1. two principall senses, and 2. two principall organes and members of the body, and give some short rules concerning them; and in them we shall see it is no easie thing to keepe the body blamelesse, neither in them nor in the rest which I must be silent in. The two senses are the *sight* and *hearing*, the senses of discipline: and the other two members are the *hand* and *tongue*, the which being well ordered by the word, much blame would be cut off from the lives of men, which they now stand guilty of.

First,

Rules to keepe
speciall parts of
the body un-
blamable.

I.

Covenant must
be made with
the eye.

First, for the eye to keepe it unblamable: We must watch it well; for you must know that of all the sciences there is none so quicke a messenger to the heart and soule as the eye, by reason whereof it requireth a strait watch. God hath given to the eye power to see every thing, but cannot looke into it selfe, and therefore hee hath given to man understanding that he may looke into himselfe by the directions the Scripture doth afford us, which be of two sorts; and both of them within that in *Iob* 31. that because the eye is a most swift messenger unto the soule, and most slippery, as *Iob*, *make a covenant with thine eyes not to behold vanity*. And because all thy watching is too little for so quicke a member, pray the Lord that he would *turne away thine eye from beholding vanity*, *Psal.* 119. 37.

Wherein is this watch?

I. To pull away thine eyes from unallowed objects. *First*, beware of an hypocriticall & deceitfull eye, as in *Prov.* 6. 12. there is one that twinkleth with his eye, this is an eye quick-fighted to deceive his brother. See thine eye be single, as Christ teacheth, that is, such an eye as may discern to doe that thou doest, that it be just, 2. by just meanes, 3. doe it with all thy heart uprightly: 4. within compasse of thy calling; and if thou canst get this single eye, the whole body will be likewise single.

II. There is a *lustfull* or an adulterous eye: *2 Pet.* 2. 19. we reade of unchast persons that *have eyes full of adultery*. *First*, there be them that have eyes

eyes full of *spirituall* adultery, gazing upon Popish pictures and images which they hang up in their houses as alluring harlots, corrupters of the heart, which is an opening of the doore to idolatry, and a signe of a man willing to be deceived. But the eyes of the Church are as doves eyes, *Cant. 1. 14.* chaste and pure not gazing upon idolatrous pictures. *Secondly*, *corporall* adultery, that delight in lascivious pictures & filthy portraitures of naked men and women in whole or such parts as may incite the corruption of heart, and feede it with contemplative adultery: we neede bring no oyle to this flame: the more lamentable it is that the Divell hath got such pictures into request in this wanton and unclean age, for where can a man goe where he may looke off them, which a manifest signe of adulterous eyes. 2. Such are their eyes, who are adulterous living pictures, that so attire and disguise themselves to lay open their nakednes beyond all modestie to ensnare the eyes & senses of others: say not thou thinkest no hurt in it, except thou be sure others thinke no hurt by it. 3. Such are their eyes that reade lascivious and wanton bookes, teachers of adultery and lewdnesse; that frequent stage-playes, with their beastly acts and actions, wherein all gates and walls are cast open to the Divell: beware of this eye by which death and poyson enters into the heart.

III. There is a *covetous* eye, which is not satisfied with riches, *Eccles. 4. 8.* neither doth hee say for whom doe I thus labour: this eye defraudes

fraudes the soule of pleasure, and is an evill sicknesse: As *Ahabs*, who was discontented with a kingdome for want of *Naboths* vineyard. There be three things that never say enough, the horse-leach, the fire, and the grave, and adde the fourth, a covetous eye, which as *Iobs* Elephant, *Iob* 40. thinkes hee can swallow the whole flood *Jordan*: Let a covetous man have but a moate of dust or earth in his eye, what trouble is it to him? yet he thinkes to thrust a whole Country (could he get it) into his eye, and see never the worse. Take heed of this covetous eye, there is no greater an enemy to faith and contentation, or any good exercise than it is.

IV. There is an *envious* eye, *Matth.* 20. 15. *Is thine eye evill because mine is good?* Such an eye as *Satan* cast upon the happinesse of man, when hee was fallen from his owne. Take heede of this fore eye that cannot abide the light. *Basil* saith, that whereas many evils are in it, yet onely one good thing goes with it, it is the greatest plague to him that hath it.

V. There is a *sleepy*, a dull and a negligent eye, not open or quicke to behold with fruite and profit the noble workes and actions of God: whereas God hath made the eye of a round figure, and of quicke motion, that it might easily move it selfe any way, or every way, in viewing the workes of God, in beholding the afflictions of his people, and the necessities of his brethren.

II.
Choyse objects
for the eye,

The second thing wherein we must be carefull in watching the eye, is, to labour to holde and
fixe

fixe the eyes upon allowed and profitable objects. As, 1. God made our eyes to looke upward, and hath given mans eye one muscle which the beasts eye wants, that it should not fixe it selfe as theirs upon the earth; yea hath compassed the eyes with browes and lids to fence them from dust and earth, that though we looke sometimes on the earth, yet the least dust or earth should not get into them: *Psal* 123. 2. to shew that our eyes should be lifted up unto him, and in seeing his creatures behold himselfe in them. *Esay* 40. 26. *Lift up your eyes aloft, and behold who created all these things:* the invisible things of God, his power, divinity, and eternity were made visible to the very Gentiles by things created, *Rom.* 1. 20. And shall Christians onely looke on these things as they, to make our selves inexcusable? shall we looke upon the Sunne, and not on him that made it?

2. Let us fixe our eyes on the workes of God in and for his Church, for the strengthening of our faith and confidence; as *Iohn* 2. 23. they that saw the workes of Christ, *Many of them beleeved in his name, seeing the workes he did.* For the Lord doth nothing for or against his Church, but according to his truth revealed in the word; the Lord doth no worke in his Church, either of judgement or of mercy, but they are as it were the very commentaries of the Scriptures: and therefore all the workes of God that wee can behold in or for his Church doe notably stirre up our faith in him.

3. God hath allowed us our eyes to behold our brethren, to behold their graces, to see their good

Psal. 34. 16

good example, to affect, embrace and encourage them, to imitate them, to glorifie God for them; thus our eyes should imitate the eyes of God which are upō the just, to affect, protect & reward them. Yea we must holde our eyes upon our brethrens misery to pittie & releeve them, we must *not* turne our eyes from our owne flesh, as the unmercifull Priest and Lewite did from the wounded man, who were condemned by the pittifull Samaritan.

4. Our eyes were given us not onely to be organes of sight, but to be fountaines of teares, in beholding both our owne sinne and misery, and the sinne and wretchednesse of our brethren. The Jewes eye beholding the brazen Serpent was a watery and mournfull eye, because hee was stung by the Serpent: so ours much more, whose sting and paine is mortall and inward. And can we beholde any creature, and not see in it the expresse prints and markes of our owne sinne, which still must adde to our griefe?

And for others. Good Lot was vexed daily to see the uncleane conversation of the Sodomites: and Davids eye gusht out with rivers of teares, because men kept not the word, Psal. 119. 126. These sinfull objects every where should be the griefe of our soules, and as swords piercing our hearts, which we can too easily conceive pleasure in.

5. Our eyes should be ever looking homewards and heavenwards, and towards the end of our way; as quicke travellers gaze not on things before their feet, but hasten to the end of their way.

This

This is by heavenly conversation, and constant expectation of our Lords returne to take our account; we should long after Christ, and the place of his abode, there should our hearts be where our home is, our house, our husband, our father, our eldest brother, even Christ himselfe is.

Thus to order our eyes, consider *first*, the danger of a neglected eye, in *Eve*: shee saw the fruite was good, and forgot the commandement. *Potiphars* wife cast her eye immodestly on *Ioseph*, and said, *Lye with me*. *David* saw *Bathsheba* washing, and was all inflamed. It can looke to all things else, but not to it selfe, that thou mightest looke to it so much more: And if the eye spy not nets laid for us, it selfe becomes a net. *Ambrose*.

I

Gen-39.7.

Secondly, an evill eye is made a signe of an evill heart, *Mark. 7. 22.* out of an evill heart commeth an evill eye: and if the eye be evill, the body is darke, *Matth. 6. 23.*

2

Thirdly, a man that gives his heart to God will give his eye too, for God calls for both, *Prov. 23. 26.* My sonne give me thy heart, and let thine eyes delight in my wayes. And if thou give him not both, he cares for neither; and if thou give him not thine eye as well as thy heart, thou wilt lose thy heart quickly: the adulterous woman will steale away thy heart, though thou seemest to give it to God, if thou watch not thine eye.

3

Fourthly, know that if thou wilt not looke to thine eyes, hee that made the eye must needs see thee,

4

thee, *Psal.* 94. 9. he sees the least unlawfull looke. *Lots* wife cannot turne her face backward but hee sees and smites. This is *Salomons* argument to the young man that will walke in the sight of his owne eyes, that *God will bring him to judgement*, *Eccles.* 11. 9. if thou wilt walke after the sight of thine owne eyes, doe; but know that for thy quicke and nimble and unallowed looks thou shalt come to judgement.

Directions for
the custody of
the eare.

Now the directions for the eare.

The heart cannot possibly be kept in good state without diligent observation of the senses, no more than a Citty can be defended where the ports and gates are cast open. And as in the keeping of a gate of a Citty, diligent care must be taken whom they let in, and whom they let out: So in keeping this sense we must know, 1. when to shut it, 2. when to open it.

I.

First, we must keepe shut our eare against the voice of the tempter, that Satan and sinne enter not by this wicket; *Eve* not doing this, death entered into her soule and all ours.

Secondly, wee must keepe out the enticing and alluring of sinners, which are as the *Syrens* songs: *Prov.* 1. 10. *My sonne, if sinners entise thee, consent not.* And take heede of evill rotten and poysonfull communication, let no evill corrupt communication passe through thine eares; for evill words corrupt good manners, and the want of learning this counsell is the bane of all modesty and civility in this age: for this corrupteth first the heart, and then the conversation; it is like fire

fire cast into a barrell of gunpowder, that sets all on fire presently. A Christian must neither speake filthy language, nor heare it.

Thirdly, keepe out reproaches, slanderous and reviling tales, whisperings against the good names of our brethren: for what difference is there betweene carrying of Satan in the tongue, or in the eare? A good man will not slander with his tongue, nor receive it into his eares. *David* sinned in the case of *Mephibosheth* by meanes of slanderous *Ziba*, whom he should have driven away with an angry looke.

Fourthly, wee must not heare or give heede to false doctrine, errours, heresies, and libertine opinions contrary to truth received: *Deut. 13. 3. 8.* If thy brother, thy owne sonne or thy daughter, or the wife that lyeth in thy bosome, or thy friend, which is as thine owne soule, intice thee secretly, saying, let us serve other Gods, &c. thou shalt not consent unto him, nor heare him, neither shall thine eye pittie him, nor shew mercie, nor keepe him secret, but thou shalt even kill him, and thine hand shall be first upon him to put him to death, and then the hands of all the people, &c. *1 Tim. 4. 1. 7.* Beware of this itching eare, which comes to Church rather to censure the Preacher than it selfe: as *Herod* having *Iohn* before him, sought some miracles to please his curiosity, but sought not grace for his salvation, and departed and left *Iohn* as he found him; as the beasts uncleane went out of the Arke, uncleane came they in, and so they went out. They sinne against this rule that desire novell doctrine, forsake the bea-

ten path and simplicity of received truths, and runne into new and strange conceits and confused errorrs, troubling with the faith of men the peace of the Church, and happy proceedings of the Gospell.

Fifthly, especially beware of hearing Gods name blasphemed by oathes and cursed speeches, or his religion or profession, or servants dishonoured without our defence: A godly heart is carefull neither to sinne himselte, nor communicate in the sinnes of others. In a word, in all the speeches we heare, remember *Iob 34.3.* *The eare tryeth words as the taste tryeth meates*, to let no words goe downe into the soule which are not wholesome: else we are justly blame-worthy by neglecting this sence.

II.

Secondly, we must learne to know when to open the eare. As,

1. To heare the word of God. This is called an hearing eare, and an obedient eare, an eare inclined to heare wisdomes sayings, *Prov. 4. 20.* Remember it is a note of him that is of God to heare his word, hee heares what the Spirit saith to the Churches, *Iohn 8. 47.* hee is *swift to heare*, *James 1. 19.*

2. There is a deafe eare, by which men become like the idols that have eares and heare not; And this being a great plague is followed with a greater; the eare turned from hearing the Law, Gods eare is turned from hearing his prayers, his very prayer is abominable; what then is his person?

Now

Now would you know whether you have this hearing eare or not; take it thus: It is

Swift,
Patient,
Wise.

Notes to know
the hearing
eare,

First, swift to heare on all good occasions; it knowes God hath given him two eares, and on either side of the head, to teach him to apprehend all occasions to gaine instruction.

I

Secondly, patients in hearing our owne finnes disgraced, the coare of our owne corruptions lanced and let out, our owne duties described; it must be a *boared eare*, like Christs, signified by that boared eare of the Iewish servant, *Exod. 21. 6.* a painfull signe of perpetuall subjection and obedience.

2

Thirdly, wise and discreet to heare Gods voice, who ever be the speaker, not receiving heavenly treasure for the earthen vessell, nor casting away good corne because it comes out of a course sack; not regarding who speakes to us so much, as from whom he speaketh, and what it is that is spoken; as the *Virgin Mary*, when an Angell spake to her, she considers what is said, and saith, *What manner of salutation is this?* 2. To keepe our eare open to private admonition, exhortation, and reproofe of godly men, knowing that the rebukes of a friend are better than the kisses of an enemy. 3. To keepe our eare open to the cry of the poore, and their complaints in hard times: *Prov. 21. 13.* *Hee that stoppeth his eare to the crie of the poore, himselfe shall crie and not be heard:* a mercifull eare is like unto Gods.

3

Keep the hand
that it be not
1. Idle.

The *hand* also, so noble and so nimble an instrument of action, must bee kept blamelesse. Whosoever will bee outwardly unblameable, must,

1. Beware of an idle hand: *Prov. 10. 4. A sloathfull hand maketh poore. Ephes. 4. 28. Worke with the hands.* God hath made the hands to worke that which is good, and to minister to our necessities, as *Paules* to him, *Acts 20. 34.* by painefull walking in some lawfull calling for the common good of mankind: not the richest hand, nor the daintiest and softest hand is exempted from faithfull diligence in some profitable vocation. Our Gentry and Nobles, that neede not worke for themselves, ought with good *Dorcas* to labour in making garments for the poore. This is Gods way of plenty, prosperity and abundance: whereas idlenesse is the Divells anvill, on which hee forgeth infinite mischief; he that is not in Gods workes, is fit and active for the Divells worke.

2. Cruell.

2. Beware of a cruell hand, smiting with the fist of violence; the hand of men that are of a fierce and cruell disposition, men of a word and a blow, yea of a word and a stabbe, like *Ishmael*, whose hand was against every man, and every mans against him. Remember *Prov. 29. 22.* A furious man, and so a furious woman abounds in transgression: the sinne of rigorous Masters and Parents, whose rage often cares not to maim and wound servants and children, or dull their senses by immoderate punishment, and multiply threatnings, oathes and imprecations, and transgressions:

ons: such fierce and mercilesse men are out of the way of Gods mercy. Therefore let all labour for a meeke and quiet spirit.

3. Beware of a foule hand, a hand soyled with foule iniquity, deceit, fraud, couzenage, and still abides unwashen. Thou canst lift up no hands acceptably to God but pure hands, *1 Tim. 2. 8.* yea sacrifice and his owne ordinances, if done with hands full of injustice and cruelty, they are rejected. Holinesse becomes the holy God, and that both within and without. Many like the Pharises wash, and wash often, but their hands are never the cleaner, they make a shew and colour of repentance and sanctification, but forget that ever they were washed: *Pilate* washeth his hands, and presently goes to condemne Christ. Numbers of men contemne Christ in his doctrine, his Ministers and members, and come to Sacrament, and seeme to wash and all is well. This is but to put on a faire glove, the hand is as foule as it was.

3. Foule.

4. Beware of a profane hand, seldome lifted up in prayer and praises: this heaue hand fills the life with blame and sinne. *Psal. 63. 4.* *David* professeth he will lift up his hands to Gods name: and this is the way to avoid both sinne and judgement; as *Moses, Exod. 9. 29.* *I will spread my hands to the Lord and the plague shall cease.* And it is just with God to cast him off, and that his plagues should overtake him that neglecteth this duty.

4. Profane.

5. Beware of an uncharitable and unmercifull hand, a shut hand, seldome open to the reliefe

5. Unmercifull.

of the poore members of Iesus Christ: Remember the commandement, *Deut. 15. 7. Thou shalt not shut thine hand from thy poore brother.* A number of mens hands are like the dry and withered hand of him on whom Christ must worke a miracle before he could stretch it out as the other. Behold the judgement of God on many withered hands, which never stretched out their hands, nor can, to any mercifull reliefe, or any religious or holy purpose, to uphold the service of God: Men of many thousands scarce cast in two pence to the most needfull contribution: whereas the property of a vertuous woman; (much more of the godly man) is to stretch out the hands to the poore, *Prov. 31. 21.*

Thus wee see how a Christian may be an example to others in conversation, both generally and specially.

Now for the *tongue*: The rules of direction are;

First, consider to what purpose God bestowed speech upon man, and no creature else: As,

1. To glorifie God above them all, in prayers, and praises: with the tongue we blesse God, and make it our glory, by upholding Gods glorie, and resisting that which is contrary to it. How is this perverted? When wee reproach his word, or workes, or speake against his Saborths, his servants, his Ministers, his profession; or sweare idly, vainely, or falsely.

2. To edifie men, our speech being a principall instrument of humane society, and in respect of

Watch warily
the tongue an
unruly mem-
ber.

I.
God ordained
it,
1. To glorifie
him.

2. To edifie
men.

of our brethren, for the communion of Saints: this is one principall end why God hath given us tongues, that we may not onely pray for our selves, but for our brethren. By the tongue wee blesse men, wee pray for them, wee instruct them, comfort them, admonish, and rebuke them.

3. Speech is the instrument of reason and wisdom, and the interpreter of our owne mindes, and the utterer of the truth of our hearts; and therefore must be moved by reason and wisdom in expressing the grace of our hearts, and the goodnesse of our treasures within: as sweete waters doe argue a sweete fountaine; and wholesome and pleasant fruites a good tree. *Salomon* calls good speech the fruit of the mouth, *Prov. 12. 14.* comparing a good speaker or tongue to a good tree, farre beyond all other trees in the fruit: they bring forth fruit to others, this to a mans selfe; the good man shall eat good things by the fruit of his mouth: they bring fruit once a yeare, this all the yeare; they bring forth one manner of fruit, this all kindes of tastefull and usefull fruit.

Secondly, avoide all abuse of the tongue, by which so necessary and excellent an instrument of humane society is perverted.

1. Beware of a swearing and a cursing tongue, accustomed to impious speeches against God. Shall the same tongue pray to God, and vainely swear by God? Shall it blesse men, and curse men too? The Heathens could not abide him

3. To interpret
our owne
mindes,

II.

Avoid care-
fully,

1. A swearing
tongue.

that could blow both hot and colde: Much lesse will the God of heaven endure him that out of the same fountaine sends forth both sweete water and bitter.

2. A lying
tongue.

2. Beware of a *lying* and deceitfull tongue, uttering crafty and guilefull words: *Psal. 52.4.* of the wicked man it is said, *Thou lovest all words that may destroy, oh thou deceitfull tongue.* How did the Divell use a tongue otherwise than in lying and deceiving? for when hee speaks a lye, he speaks his owne, saith Christ. And God will destroy all them that speake lyes, *Psal. 12.3.* because nothing is more contrary to his nature, being truth it selfe.

3. A flattering
tongue.

3. Take heed of an oily and a *flattering* tongue, that can sooth and smooth, and justifie an evill man in his evill: *Prov. 29.5.* *A man that flattereth his neighbour, spreades a net for his steppes,* as a fowler layeth in waite, to bring the bird into the net, and holde him in it: implying that this flattery is the Divells invisible net, by which he catcheth and holdeth men fast in the snare. For what man will not delight in any base lust, when hee shall not onely not feare reproofe, but be commended and graced in it?

But of all flatterers, none is so serviceable to the Divell as a flattering Minister, who brings whole flights of foolish birds into the snare, and holds them fast to death.

4. A slanderous
tongue.

4. Beware of a *slanderous* and *smiting* tongue, of which, *Ierem. 18.18.* *Let us smite him with the tongue,* because blowes and strokes hurt not, nor wound

wound a mans body, more than the slanderous words hurt his name. The slanderer is a monstrous creature; for a tongue he hath a sting, for words he carries swords in his mouth; his breath is poysonfull and loathsome as gall of aspes; yea hee carries a fire in his mouth set on fire from hell. One compares the slanderer to the butchers mastiffe, hee lies still in the shambles, hee waites for the blood of the beast, his mouth is ever bloodie.

But especially when he slandereth godly men in their godly wayes, hee lies in the Divells sinne, who is an *accuser of the brethren*, Revel. 12.

And hee is often paid with his owne coyne, that as hee sits as a moth fretting the names of others, his name is wounded and gnawed on by others: Whereas by the same overruling power of God, a man chary of anothers name coming through his hands, hath his name often defended and tendered passing through the hands of others.

5. Beware of a *wanton* and *filthy* tongue, addicted to unseemely and ribauldry speech, full of corruption, both in the speaker and hearer: the one making no conscience of foule words easily comes on to foule actions, the others good manners easily corrupted by evill speeches, 1 Cor. 15.

Say not with thy selfe, Though I sometimes speake foolishly and merrily, yet my heart is good, I live well and honestly for all that. I assure thee thy heart and tongue are both of one constitution:

5. A filthy tongue.

III.

Vse meanes to
keepe thy
tongue un-
blameable:
4 Reasons.

ruption: and thou that saist thou art so honest of thy body, but neglectest thy tongue, carriest a world of wickednesse about thee still in that little member.

Thirdly, use the meanes to keepe thy tongue unblameable. For, *first*, it is a little member, but unruly, and as hard to keepe as a Citty without walls. *Secondly*, by thy words thou shalt be justified or condemned. *Thirdly*, all thy religion and profession is in vaine, if thy tongue be unrul'd. *Fourthly*, a wholesome tongue is the tree of life. How carefull will an husbandman be to preserve a tree of delicate and precious fruites? Such a tree is a well governed tongue. But if a man had the least sprig of the tree of life, by which hee were sure to thrust away diseases, paines, sicknesse, death, and preserve himselfe in an happy, healthfull, undying and immortall estate; oh how carefully would hee tend and charily watch it? But *Salomon* commends a well ordered tongue to that whole tree of life, *Prov. 15. 4.* for the fruites of a long and comfortable life, *1 Pet. 3. 10.*

Fourc meanes.

I.

Quest. What are these meanes?

Ans. *First*, set a watch before the doore of thy mouth, and resolve with *David* not to offend with thy tongue: *Psal. 39. 1.* *I purposed and vowed with my selfe to looke to my wayes, and that I sinne not with my tongue:* and that man that will not sinne with his tongue, must set a strong watch before the doore of his mouth. And consider here, *first*, it is too much for a Christian to lodge corruption and filthinesse in his heart; and yet if some uncleannesse

uncleannesse will still hide it selfe in those decent-
full corners, choake it there, let not the tongue
utter it, nor the mouth vent it to the poysoning
and infecting of others. Secondly, that a thought
may be corrected, but a word once spoken is ir-
revocable; and therefore wisdom will examine
every word first before it passe out of the mouth.

Secondly, take lawes for our lippes from God,
and put them on our tongue: *Prov. 31.* the godly
woman, *the law of grace is upon her tongue*, the word
of God is the bound of her tongue and speeches,
both for matter, manner, measure and end of her
speeches.

2

A man cannot learne a forreigne tongue, *He-
brew, Greeke, Latine, French*, unlesse he be taught
the elements, or observe the rules of speech. Now
to speake gracious speech is not our native lan-
guage, it is the language of *Canaan*, to which wee
are naturally strangers, and can never get it of our
selves, unlesse wee acquaint our selves with the
rules of it in the word of God. Who can speake
familiarly with God, favourly of God, or Chri-
stianly with men, without Gods owne teaching
in his word.

Thirdly, labour to get a good heart, for out of
the abundance of the heart the mouth speaketh, *Math.*
15. 18. and *Prov. 16. 23.* *The heart of the wise gas-
teth the mouth wisely:* for as the shop is furnished
out of the ware-house, so the mouth with speech
out of the heart. Whence it must follow, that the
want of good and savoury speech argues a barren
and naughty heart. To speake the language of
Canaan,

3

Canan, be a *lew* within, get a wife, pure, and converted heart, and then thou art one of the people of a pure language, 3 *Zeph.* 9. 13.

4

Fourthly, accustome thy selfe to good and favoury speech, flowing from grace in the heart; that all thy speech may be the issue of knowledge, faith, holy affections of love, joy, zeale, desire of godly sorrow, &c. and tending to the praise of God, and to the exhorting, instructing, counselling and comforting of men: as the damo- sell to *Peter*, let thy speech bewray thee a Disciple of Christ, a good Christian: see the matter be good and pertinent, the manner seasoned and bounded with godly discretion, and the end tending to minister grace to the hearers.

The reason of this rule is, *First*, because corrupt communication slippes in for want of better communication which might have prevented it. *Secondly*, no way so expedite to breake off a bad habit, than by frequent contrary acts which will grow habituall and familiar.

Thus much of the directions for keeping the outward man blamelesse. If any thinke them not so necessary to be insisted upon, or taken up carefully into his practise, let him remember: 1. That the heart is never renewed unlesse the outward man be reformed. 2. It shall one day be said to him, *Why takest thou my Law into thy mouth? Psal.* 50. 16. *why professest thou religion and salvation by Iesus Christ, and hatest to be reformed?* 3. The time hastens, wherein every soule present shall be judged by that hee hath done in the body, be it good or evil, 2 *Cor.* 5. 10.

Vntill

Untill the comming of our Lord Jesus Christ.

NOW we come to the second petition of this most excellent prayer, which is for finall sanctification, and perseverance in their grace received unto the end, which he calls the comming of Christ.

This is the fifth time the Apostle mentions the comming of Christ, in this Epistle; for in the end of all the five Chapters you shall meete with it: to note, That a Christian should never set the second comming of Christ out of sight; as being a strong meanes to keepe him in a generall preparation or readinesse to be found such a one as may carry the title of a good and wise servant.

But in this place perswading to full and finall holinesse it is most fitly mentioned, as having all encouragements, and answering all objections.

First, because this comming of Christ brings a recompence of reward to such as are exercised, and holde on in holinesse: the meditation of it must therefore bring forward the Apostles purpose.

Secondly, many are the troubles and reproaches of such as resolve to holde out in the way of grace and holinesse; and therefore hee would sweeten as with sugar these bitter pills: by holding before their eyes the second comming of Christ, who shall then give a righteous sentence, and fully acquit them, on condition they persevere in their godly beginnings.

Thirdly,

Note.

Consideration
of Christs se-
cond comming
hath all incou-
ragements to
godlinesse.

I.

2.

3

Thirdly, whereas there is no greater enemy to sanctification than sinne and corruption; those that would hold out to full and finall holinesse, must carefully watch against all sinne: which they shall easter resolve upon, who holde this comming of Christ in their eyes, seeing he therefore commeth to judge and revenge all sinne.

4

Fourthly, to uphold them in the strife against sinne: for whereas after long combate the godly finde little conquest against spirituall enmities, and this often makes them faint and weary, and ready to give over: The Apostle in great wisdom holdes before their eyes that day, unto which if they holde fast their grace, they shall obtaine full victory over all their finnes, and never know more, neither the corruption nor molestation of them.

5

Fifthly, to adde courage to their labours and endeavours for increase of grace: for whereas by all their diligence and care in well-doing, they can attaine no great measure of grace, and that little which they have, is often clouded with many corruptions, and sometimes interrupted; they might be much discouraged, if they should not be held on in expectation of the day of Christs comming, wherein they shall attaine the full measure of grace and holinesse which they strove for, and reape the full harvest of their labour and painefull feede-time.

6

Sixthly, he mentions the comming of Christ, as the period of their care and faithfull striving to be unblameable: not because they should hold out

out their lives and labours till then; but to shew, that as for the present they are, so they shall be at that day: for in what estate the day of death leaves them, the same shall the day of Christ finde them: and therefore every one that would be found unblameable then, must be so now.

Quest. Is there any doubt but that the godly shall be kept unblameable till that day? or is it possible they should not persevere to finall sanctification? and if they shall, what neede the Apostle pray so earnestly for it?

Ans. Perseverance in grace is twofold:

1. Continued,
2. Interrupted.

The children of God having the seed of God, which is the true grace of sanctification by the Spirit; doe sometimes lose many gifts of the Spirit, (as wee have heard) and sundry wayes quench the Spirit, so as they hold not a continued perseverance in the measure, degree, sense and comfort of their holinesse: yet they lose not all the gift of regeneration at such a time, nor fall *ᾠλεῖσθαι*, i. wholly, for the seede remaines; but persevere by an interrupted grace, *παύσθαι*, that is, finally: though they fall from their first love, and some degrees, yet are they restored; and finally become unblameable in the day of Christ.

1. Because they are built upon a rocke, against which the gates of hell cannot prevaile. The Arke of *Noah* resembling the Church, was made of square wood; a square lay in any way lyes firme. So the Saints abide firme in temptation, faith

Augustine.

2. Christ

*In quo quemque
inveniri suus
novissimus dies,
in hoc enim com-
prehendit mundi
novissimus dies:
quoniam qualis
in illo die quis-
quam moritur,
talis in illo indi-
cabitur. Au-
gust.*

2. Christ hath prayed that their faith should not faile, *Luke 22. 32.* hee hath prayed for their perseverance: *Iohn 17. 15.* not to take them out, but preserve them in the world: and verse 26. that they may be one with Christ and God. So as if God and Christ himselfe be stable in their happinesse, so are they.

By vertue of this prayer it is impossible the elect should be deceived, *Matth. 24. 24.* And by vertue of it though Peters or any other beleevvers faith may be foyled, it cannot quire faile. His faith may be wounded, not dead; his confession may faile in his mouth, but his heart shall holde him whom his voice denies. *Gregory.*

3. The promises of Christ are yea and Amen, for he is the true and faithfull witnesse, *2 Cor. 1. 20.* who hath sealed and ratified them by his blood. But hee hath promised that the elect shall persevere: *Ier. 32. 39.* I will make an everlasting covenant with them. *Esay 54. 10.* The mountaines may remove, and the hills fall downe, but my mercie shall not depart from thee, nor my peace fall away, saith the Lord that hath compassion on thee: and *Iohn. 10.* None shall plucke them out of his hand.

Object. The promises on Gods part are firme, but we faile in our condition, which is that wee repent and beleewe, and never depart: for though the Lord marrie himselfe for ever in truth, mercie and compassion, *Hosea 2. 19.* yet wee may depart, and the bond is broken on our part.

Ans. If the bond be broken on our part, then the Lord marries us not for ever. 2. Contracts

Consensu potest,
non ex consensu.

tracts of marriage use not to be conditionall, but simple and absolute, else they are no binders.

3. All conditions required in us, the Lord both workes and maintaines: Christ performes all conditions in his Church, he *makes her, cleanseth her, saveth her*, Eph. 5. 25, 26. 4. If the Lord depart not from us, we shall not depart from him, for then we depart from him, when his grace departeth from us. And therefore *David prayeth, Uphold me Lord, and I shall be safe*: and as hee hath promised not to depart from us, so he hath promised to put his feare into our hearts, that wee shall not depart from him.

Object. Though none can take the sheepe of Christ out of his hand, yet they may cease to be sheepe, and may of themselves stray away.

Answ. If once sheepe, they are never plucked away; therefore never cease to be sheepe.

2. To these sheepe are *promised eternall life*; therefore so long shall they be sheepe, even for all eternity.

3. The Eathers power is above all temptations, therefore suffers nothing to make them of sheepe no sheepe, for then they might be plucked away.

4. Though themselves would sling out of the fold, being foolish and straying, yet have a good shepherd, and by him are preserved in grace to salvation.

5. Even this prayer in the Text is a prayer of faith, and therefore the *Thessalonians* must persevere. A prayer of faith argues both the presence

of the Spirit, whose voice the Lord cannot but heare, and the voice of a childe whom the father will not repell.

Quest. But if the *Thessalonians* shall persevere till the comming of Christ, why doth the Apostle pray so earnestly? it seemes very needlesse, nay rather such earnest petitions seeme to make their case very hazardous, and imply they may fall away.

I. *Ans.* Prayers for perseverance imply not any possibility of falling away, but plainly shew, (which the Apostle aimes at here) that assurance of perseverance makes no godly man secure or profane, but implieth a condition of unblameable walking, and preserving himselfe unspotted of the world.

II. 2. They teach us to depend on God for the last grace as well as the first, and give him the praise as well of our perseverance, as our entrance into grace: for he gives his Spirit into our hearts, *that we should not depart from him.* Contrary to the doctrine of the Church of Rome, which teacheth, that God gives us the first grace, by which wee become good, but wee merit a second grace, by which of good we become better.

III. 3. All such prayers as this teach us to joyne the end and the meanes together as God doth. It is not in vaine to pray not to fall away, though the elect cannot fall away.

Not in vaine
for them that
shall persevere
to pray for per-
severance.

Reas. 1.

2

First, because it is an obedience to Gods com-
mandement.

Secondly, a testimony that we depend on his
strength

strength and promise for perseverance.

Thirdly, that wee looke to attaine the gift in in Gods owne meanes of conveying them; of which prayer is one of the chiefe. Would wee not want grace, wee must not be wanting in prayer?

They are farre wide that conceive prayer and perseverance repugnant, for they are subordinate and assistant one to another.

Object. We finde the Saints praying that the Lord would *not take his holy Spirit from them*, that he would *create a new Spirit in them*.

Sol. Not because the Spirit is either quite taken away, or quite gone.

But *First*, because he is taken from them, not in respect of his existence, but of his operation, for he is not so powerfully working.

Secondly, not in respect of the saving gift, but of the measure, degree, and comfort of it.

Thirdly, the Spirit where once he is, is not quite gone in respect of himselfe, but in their sense and apprehension. Now this is no good argument: They feele him not, therefore hee is not there; no more than a man in a swoone can be concluded dead, because he discernes not his life.

Fourthly, and lastly, by prayer wee retaine the Spirit, and the renewing grace of the Spirit, both in respect of sense and existence, prayer being Gods meanes to keepe the Spirit from departing from us.

4. This and all such prayers for perseverance being prayers of faith are therefore so much

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IV.

more earnest, because wee know that God will grant us the grace prayed for. Hee will never pray, that beleeves not that God will grant his prayer.

But the Saints therefore pray because they beleeve to speede. *Eliab*, 1 *King*. 18. 42. knew it would raine, and tolde *Ahab* so; yet hee goes and prayes for it. Christ knew his Father would glorifie him, yet he prayes he would so doe: hee well knew none of his Disciples should perish but *Indas*, yet he prayeth to that purpose. And this is not in vaine, but a performance of worship to God, a possessing of grace in a right title, and tenure, and a sweetning of the mercy which wee have gotten by prayer and prevailing with God.

Note 1.

The Apostle implies in Christs comming, that Christ is now absent from us, that is, in respect of his body, hee is not present in earth, neither circumscriptive, nor diffinitive, nor repletive: for then he could not come to us, if hee were with us already. True it is that Christ is *spiritually* present with his Church to the end of the world, according to his promise of his spirit and grace.

Christ is also sacramentally present:

1. *Ratione signi*, hee is represented in the signe.
2. *Ratione objecti*, for he is the present object of our faith whereby wee behold and partake him being present in the word of promise. But *corporally* he is not present, neither in the Supper nor any place where the Supper is celebrated, nor in the bread.

1. Because

1. Because Christ professed when hee was to ascend, that hee was to *leave the world, and goe to the Father, Ioh. 16.* but the bread is in the world, therefore Christ now ascended is not in it.

Reas. 1.

2. Hee expressly denies that hee should be with us on earth after his ascension: *Matth. 26. The poore yee have alwayes with you, but mee not alwayes.* If they fly to their old shift of invisible conversation, or *quoad statum humilitatis*, that is, in respect of his humility; Christ spake without any such limitation, *Mee yee shall not have alwayes.*

Reas. 2.

3. Our high Priest is gone with his body *into the heavenly Sanctuary*, and if hee be not there, hee ceaseth to be our high Priest, *Heb. 8. 4.* If they say he is on earth, but not visibly, what should an invisible high Priest do in earth, where all Priests were ever visible.

Reas. 3.

4. Even the bread in which they say he is present corporally, is a signe and argument of his corporall absence, because it must be received in memory of him. Now memory is of a thing absent, and therein we declare the Lords death till this his comming, *1 Cor. 11.*

Reas. 4.

And here we may note also, that Christ will come againe according to his body: *Acts 1. 11.* and *Hebr. 9. 28.* *He shall come the second time to the salvation of them that waite for him:* hee comes but twice corporally; once to merit salvation, and againe to perfect it.

Note 2.

1. Then let us *waite* for this comming, as a loving spouse longs for her husbands returne out of a farre Countrey.

Vse 1.

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2. *Love* this comming of Christ, when the glory of Christ shall breake out as the Sunne in his strength, which is now clouded and vailed.

First, by his bodily absence. *Secondly*, by the affliction and poverty of his Church. *Thirdly*, by the insolency and pride of his enemies. But then his glory shall appeare, and shall be glorious in him selfe and all the Saints.

2. Because the innocency of the Saints shall then be cleared to the faces of the wicked, and their labours shall be recompenced with invisible reward.

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3. Prepare for this comming: and *first*, hence the Apostle moveth all men every where to repent, because God hath appointed a day to judge the world, *Acts* 17. 31. *Secondly*, perswaderh men to holinesse, *2 Cor.* 5. 11. *2 Pet.* 3. 11. considering the *terrors of the Lord*, what manner of men ought we to be in all holy conversation and godlinesse. Foolish men now dreame of too much strictnesse and holinesse, because they consider not this day of Christs second comming.

Note 3.

*Nec vera, nec
vestra.*

A third note is, in the Apostles argument, That onely an unblameable holinesse will bestead us at that day, and therefore we must preserve our selves unblameable till that comming of Christ, all things else leave us at that day: Riches, honours, pleasures then forsake us, they are neither true, nor ours, saith *Bernard*.

Onely a good conscience and study of holinesse, and practise of holy duties go along with us to meete Christ in his second comming, then will

will a little holinesse, obedience, faith, and feare of God more comfort us than all the word and glory of it can afford.

Christians must not onely labour for full holinesse but for finall: that is, They must not be content with any measure of grace never so great, unlesse they persevere in grace untill the coming of Christ. *John 15. 4. Abide in mee: hee* faith not onely *Come unto me, as Mat. 11. 29. but Abide in mee. Revel. 22. 11. Let him that is holy be holy still: and Revel. 2. 25. Hold fast that thou hast till I come, and be faithfull unto the death, and I will give thee a crowne of life, verse 15. Matth. 10. 22. Hee that continueth to the end shall be saved.*

Doct.

1. This is the way of the just, which is as the light that shineth more and more untill perfect day, *Prov. 4. 18.* Look as the Sunne rising is brighter and brighter, and still dispelleth mists and darknesse before it, till it come to high noone, which is the perfect pitch of the day: so where the Sunne of righteousness riseth in the heart, there is a daily profiting, and proceeding in the knowledge and feare of God; a walking from strength to strength, from faith to faith, till they attaine the highest pitch of grace in this life; and that talnesse in Christ, which shall be most absolutely confirmed, and perfected in that brightest and highest light and life of glory to come. But the hypocrite is not so, he hath some light, some little oile in his lampe, but onely enough to make a flash, or sodaine blaze; but not enough to carry him into the wedding chamber: sometimes hee

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will wash and repent, but hee soone forgetteth that hee was washed: sometimes hee will have good words in his mouth, some good actions now and then in his hand, and seeme very good, but all his righteousnesse is as the morning dew.

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2. Perseverance is a gift never divorced from faith, though sometimes it may be disturbed by fits, yet at length it shall set the crowne on the head of true piety; for truth of grace is blessed with continuance: because,

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1. Of the promise, *Isay 40. 3 1. They that waite on the Lord shall renew their strength as the Eagle, they shall runne, and not be weary, they shall walke, and not be faint.*

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2. Of faith, which apprehendeth that living water, of which whosoever drinketh he shall never thirst more, because there is such a fountaine in him *springing up to eternall life, Iohn 4.*

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3. Of the faithfull, who be as trees planted by the rivers of water, and their moisture is indeficient, their leaves fall not off. This was signified by the good ground, *Luke 8.* distinguished from all the other three, that it brings *fruit with patience*, when the best fruits of all the other came at last to nothing. And this grace differenceth between such as formerly nothing else in shew did distinguish: for let an hypocrite set forth never so faire, and hold a place of profession, and forwardnesse among the people of God, yet at the last hee shall prove like the unhappy passenger, that hath see-

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med to saile prosperously all his voyage, and no danger threatned him, yet at the length suffers shipwracke, and is cast away at the mouth of the very haven.

3. Because perseverance approoveth the soundnesse of our calling, and gifts given us, and so affordeth us the comfort of our present estate in grace. It is well said of one, *In principio delectatio*, but *in fine probatio*. Which telleth us, that a man at the first may rejoyce in the light for a season, and in the taste of the word, and the powers of the life to come may be very sweete; but all the prooffe and tryall is at the end: the end shewes who bee called according to *meanes*, and who are called of *purpose*. What one said of true vertue, wee may apply of true piety: *Vera pietatis est non capisse, sed fecisse; nec fecisse, sed perfecisse*. Whereas of hypocrites may be said that to the *Galathians*, *Yee did runne well, who letted you?*

And what comfort is there of temporary faith, which giveth over when there is most neede of it? What use of that illumination that leaveth us in darknesse at the last? What were the foolish Virgins better for that oyle and light, which failed them before they came to the wedding chamber?

4. Because Satan lieth in waite especially for our perseverance, his chiefe scope and delight is to sport himselfe in the apostacy both of the wicked and the godly. Sometimes the wicked hypocrite

hypocrite goes about the businesse, as he that hath resolved and cast the accounts to walke in the way of holinesse, and may hold on a long time in the externall profession, and some outward reformation; but at length wanting soundnesse, a small thing turneth him aside; he sets faire out of *Sodome* with *Lot*, but looks backe with his wife: they set faire out of *Moab* with *Orpah*, but goe not forward with *Ruth* to *Judah*. Now the Divell as a passenger seeing a foundation laid, and walls reared, and there the building to stand at a stay, laugheth, and scorneth, saying, This man begun to build, but could not finish.

Object.

But you said, the Divell triumpheth also in the apostacy of the godly; now I thought they had never fallen away.

Answ.

They indeede wholly and finally fall not off as the former; but many are their falls and backslidings through their negligence, by which they lose many graces, and many degrees of such as they keepe; even such as perhaps are never restored while they live, and often bring the terrors of God into their soules, and goe to their grave with incurable temporary affliction: and doth not this rejoyce Satan to see the Saints in the suddes? and to passe their dayes heavily and uncheerfully? and as ever in darknesse, in comparison of the former light of joy in themselves, and of comfort, example and direction unto others, while they stood valiantly against the forces of the Divell? So much the more fiercely Satan assaults this

this grace, because he knowes that onely perseverance overcommeth himselfe, and all his hellish temptations; no marvel then if he would by all his strength and seven heads wrest this grace from us. How needfull then is it for us to stand fast in the armour of God against these assaults of the Divell, *Ephes. 6. 13.*

Vse 1. of reproofe. } 1. Generall.

} 2. Speciall.

Vse 1.

Our Nation hath dealt with the light of the Gospell as the *Jewes* did with *Iohns* light, who *rejoyced in it for a season.*

Time was when in the beginnings of the Gospell our fathers received it with love, joy, zeale, diligence, and most earnest affection: *The violent tooke the kingdome by force.* But now how generally are we fallen from the love of the Gospell, and turned religion into formality, and policie? Time was when men hasted out of Popery as fast as the *Israelites* out of *Egypt*. Then was idolatry cast out, then was not onely the uncleane flesh, but broth hated: then were godly men busie at worke to lay the foundation and grounds of Religion: then were Gods worthies worthily and thankfully received, and esteemed, and the restorers of Religion duely honoured: then men used their peace to edification, and growth in grace, and in the comforts of the holy Ghost.

But what doe we now? have not many among us changed our hatred of Popery to the hugging and cherishing of it? Doe not wee generally not
onely

onely looke backe, but runne backe to Popery, as *Israel* into *Egypt*. See not we Idolatry, and the Breden god, and the Altars, Vestures, and Priests encroach upon us, which cost so much precious blood of Martyrs to cast out? Doe not some question now the grounds of Religion, and dispute our Catechisme, which Turkes dare not doe? and begin to determine that the differences betweene us and the Papists are not so great and substantiall? In stead of honouring Gods wor-thies, the restorers of holy Religion, have not some of our pulpits, presses, and discourses disgraced *Calvin*, *Beza*, and such as stood more stiffe against Popery. Are there not they that mingle not a little leaven, but abundance of poyson of Popery, and father it upon our Church? Are not the numbers of Papists increased upon us, notwithstanding all the lawes against them? that these sonnes of *Zerviah* are growne in number and strength almost too great for us? Oh who can without heart-sorrow compare our selves now with our selves then; as the olde men wept, when they compared the second Temple with the first?

Will not wee yeeld this generall Apostacie? let him that runneth reade it in the effects of it.
For,

1. Why hath the Lord given up numbers to strong delusions, 2 *Thess.* 2. to beleeve lies, but that they *received not the truth in the love of it*?

2. For what other sinne did the Lord abhorre *Israel*, *Psal.* 78. 60. and forsooke his owne *Tabernacle*?
and

and why doth the Lord thrust us from his care, but that we have thrust our selves from his Covenant?

3. Why are we fallen from the honour of our Kingdome, and the ancient glory of our Nation, but because we have not set up nor held up the honour and kingdome of God amongst us, and therefore hee hath cast downe the honour of our Kingdome.

4. Why is our peace within our selves disturbed by many discontents among all sorts, but because we have not allowed the Lord a peaceable dwelling among us as in times past.

5. Why cannot wee now peepe out of our coasts, but become a prey to a base despicable company of robbers and thieves? and why doth not God goe out with our navies, our armies which returne home with losse and dishonour? but that the sentence is gone out as against *Israel*, *Judg. 10. 13. Yee have served other Gods; I will save you no more: Goe and cry to the Gods yee have chosen, let them save you in the day of danger.*

6. Whence are those finnes written with the point of a Diamond in the face and forehead of our Nation? As,

1. Coldnesse in profession, lukewarmnesse in religion, denying the power of it.

2. A generall scorning of the profession of grace. Oh that ever it should be said in time to come, that after 60 or 70 yeares of the Gospell, it should be attended, or rather chased out with such generall scorne of faithfull Preachers, and professors

professours of true religion, as no age of the Gospel can patterne.

3. That generall corruption in manners in the body of our people, too too apparant in,

1. Cursed oathes in olde and young, high and low, in open and shamefull manner, for which the land doth and must mourne.

2. Generall pollution of the Sabbath by working, playing, journeying by water, and land, and open profaness; and weake hopes of reformation, unlesse we may thinke these finnes to die of themselves, but the land is like to keepe her Sabbath first.

3. The deluge of drunkenness, which hath drowned our Land, and is risen 15 cubits higher than ever, which was sinne wont to be covered formerly with ragges, now with filkes.

Whence are all these, and many other hainous profanations of manners, but from our Apostacy from God, from his covenant, from his word, from the profession of holy Religion?

Oh that wee could consider the state of revolters worst at last, that wee would returne to our first love, and workes, before the remooving of our candlestick, and before our spuing out.

2. For personall Apostacy. This may be a warning to many men, who have desisted from good and hopefull beginnings, who have rejoyced in the light for a season, who seemed to have beene washed, & to have got out of the filthiness of the world; begun to reade the Scripture, set up Gods worship in their families, to keepe some watches with

with God, but are fallen backe to the world, or wallow in some lusts, as if nothing were worth forsaking but Gods wayes.

Let these consider, 1. How lightly they offend the Majesty of God, *Heb. 10. 38. If any withdraw himselfe, my soule shall have no pleasure in him.* The word ὑποτάλῃσι is a military word frō souldiers who recoyle and leave their standing, in whom the Captaine delights not: no more in our Christian fight can wee by retiring and recoyling please our Captaine: But the Martiall law for such is in the text, *They withdraw themselves to perdition.*

2. Better it is not to begin in a good course, than to desist, and breake off. *2 Pet. 2. 20. It had beene better not to have knowne: the latter end is worse than the beginning:* for they lose all their labour, all their hopes, all they have wrought, all they have suffered, all is in vaine to them. As a man having made a long voyage, and sailed prosperously many hundred miles, but bringing his shippe within sight of shore, and thrusting into the haven, suffered wracke in the havens mouth: this man hath lost all his gettings, his wealth, his journey, his labour, sufferings, his life, himselfe and all. Oh never content thy selfe with good beginnings in the spirit to end in the flesh: Oh foolish Galathian, wilt thou suffer so many things in vaine? The Lord rejects that blossome that never comes to fruite, as the husbandman cares not for that blade that comes not to ripenesse. Nay never content thy selfe with a faire progresse in grace,

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at any time to desist: For if a righteous man at any time forsake his righteousness, all his former righteousness shall never be remembred; and he that loseth the last of his dayes, loseth all the former. What were a man the better if hee had all grace in the highest perfection of it, and fall from it? nay what careth Satan if a man had attained whole sanctification, not onely in part, but in degrees, if it be not continued in? *Adam* in Paradise, the more holinesse he lost, the greater was his sinne and unhappinesse. Nay the Angels in heaven, what better were they for their absolute Angelicall happinesse, when they left their first habitation?

3. Relapse into a sicknesse is farre more dangerous than the disease, and to relapse into sinne is to relapse into the most dangerous sicknesse of all, and farre lesse curable than any. This incurable estate our Saviour aimes at *Luke 9. 62.* no man that puts his hand to the plow, &c. from this relapse they fall into that sin, that unpardonable sinne.

4. The very season of our present times aggravates this sinne of falling from the grace of God, that makes it most inexcusable. What? to fall away so willingly in dayes of peace? of meanes? of protection? in dayes of the honour of the Gospel? What? to fly as a wicked man when none pursues? in a land where truth and peace kisseth each other? where is neither danger, nor losse, nor enemies neere? so cowardly to part with truth, and fall from it to Popery? What defence? what

what excuse is left for this sinne? It were too much in times of persecution, in *Marian* dayes, in the midst of those light fires, in the house of inquisition, in *France*, in *Italy*, or in *Spaine*, in *Ierusalem*, where *Manasseh* makes the streets runne with the blood of the Saints: But in the time of peace, in the Sunshine, in the triumph of the Gospel to decline, and depart, this hath no excuse for the sinne.

5. What a kind of creature is this, an Apostate, a Mermaid, halfe a man, halfe a fish, a cake halfe baked, halfe a Christian as good as no Christian, an *Agrippa*, almost a Christian, almost sanctified, almost saved; a Christian in the morning of his life, but his righteousness being but as a morning dew, dried up and withered before his evening; a diary Christian without all acceptance: looke on the Text againe here is a sanctification, till the coming of Christ: shall this great Sunne of righteousness rising, and coming in his strength and glory, finde all our righteousness as a dew dried up, and vanished? then must all our salvation vanish with it.

2. This may serve for instruction. Whosoever would have assurance of true grace, must labour to holde out, seeing an hypocrite may begin well, and runne well for a while, as *Paul* tells the revolted *Galatians*, *Gal. 5. 7. Ye did runne well, but onely true grace ends well.*

Here for our furtherance I will set downe two things.

First, The meanes of perseverance.

Y

Secondly,

Vse 2.

Meanes of perseverance.

1. Lay a sound foundation.

Secondly, the *motives* to excite us to the meanes.

The *meanes* are three.

1. Lay a good ground, begin well: *Col. 1. 23.*

Be grounded and stablished in the faith: first be grounded, then settled and stablished. A good beginning promiseth a good ending.

Now to a good beginning are required three things:

1. Humility of soule, 2. stability of purpose, 3. sincerity of heart.

First, Humility layes a low and a deepe foundation, in the exercise of sound mortification: the most that fall off from their beginnings are such as have but sleighted the matter of mortification; and would not be at the paines and cost of deepe digging their hearts by serious humiliation. This our Saviour expresseth in the Parable, *Luke 6. 48.* The sound Christian is that wise builder, who builded an house, and digged deepe, and laid the foundation of it on a rocke, so as neither floods nor windes could shake it.

Secondly, Stability of purpose is a settling of the heart to follow goodnesse, and hath in it two things: 1. for judgement, 2. for practise.

1. A resting in the knowne truth, and not as reedes to be shaken and carried away with every puffe of false and vaine doctrines, or strange opinions, contrary to the truth received; the sinne of this unstable and libertine age, in which numbers specially of our youth, leave the assemblies, and creepe into corners to learne another doctrine from teachers in the twilight, against the Sabbath

both of God, against the law of God, against the ordinances of God, the word and Sacraments as now preached and administred. I seldome have observed any such shuttle hearers, but have in the end come to nought, and even to open profaness, because they never laid a sound foundation, but were alwayes busie questionists, ready to turne all religion into *utrams*, which was the very losse of all sound Divinity among the Schoolemen.

2. A resolution in practise, whatsoever come of it, never to be carried away with the error of the wicked, nor the sinnes of the age, times, calling, nor the corruptions of his owne heart; all which are violent streames which a resolved Christian must rowe hard against. This was it which *Paul* and *Barnabas* require of the new converted *Antiochians*, *Acts* 11. 23. *that with full purpose of heart they would cleave unto God*, both in judgement and doctrine, and in life and conversation. This was the settled resolution of *David*, *Psal.* 119. 112. *I have inclined my heart to performe thy statutes alwayes, even to the end.*

Thirdly, Sincerity of heart is necessary: which 1. casts out all sinne by repentance, sparing none, never so gainefull: 2. hath respect to all the commandements of God. A deceitfull heart cannot hold out in good, duplicity of heart suffers not a man to continue, for hec is *unconstant in all his wayes*, *James* 1. 8. This is when men looke to have their joy in this world, and with God in the world to come, when the end of their whole

course is not sincere, but they embrace goodnesse so farre as may stand with their owne estate, or the disposition of the times, or constitution of the kingdome, and no further. Ayme at this entrance into grace, know that hee onely hath begun well, that hath begun in truth.

2. Arme our
selves against
hinderances of
perseverance,

11. Wee must arme our selves against all hinderances of perseverance, and such things as plucke men away from love of truth and holinesse. As,

1. Beware lest our hearts be *hardened through deceitfulnesse of sinne*, Heb. 3. 13. Sinne is a Sly thing of the Serpents brood, especially the sinne of our nature easily seduceth and deceiveth us. Rom. 7.

11. The Apostle complaineth that it deceived him: for the sinnes of heart and nature lull men asleepe in some actual sinnes in which they lie securely, and so grieve the Spirit, weaken grace, and hinder holinesse.

2. Love not the world, nor the profits, honours and pleasures of it too well. *Donat forsooke the truth, so embrace the present world.* Induced by the same corrupt affection fell from the Apostleship: Job. 12. 21. Many chiefe Rulers beleaved Christ, but durst not confesse him, because of the *Pharisees*, for they loved the praise of men more than God. Oh, that we did not so cleerely see the strength of his lets in these dayes, wherein so many baulke the way of holinesse, and fall back almost to open profanesse, because they neither see many men, nor great men yield upprohation or countenance to such strict courses.

3. Shunne

2. Shunne lewd society, and familiarity with profane persons, if we would not fall from our owne stedfastnesse, 2 *Pet.* 3. 17, 18. there is not more strength in any infectious pestilencious ayre to poyson the body, than in this poysoned ayre to kill the soule. Society with gracelesse men is a very blasting of grace; fire is not more apt to burne, than we to learne their wayes.

4. The labour and paines of holinesse and mortification makes many weary of the good way; but consider it is not in vaine to serve the Lord, and there is profit in walking humbly before him, thy paines shall be abundantly recompenced; a small measure of holinesse, with an upheaped measure of happinesse. Every man will be contented to swallow much paines for a little earthly profit, and is the state of heaven worth no labour?

5. Persecutions drive many away; much seed which comes up faire, when the sunne of persecution ariseth, withereth away. But against this, wisdome must cast the costs, and prepare to defray the charges of this great building; and the same Sunne that dries and burnes up the shallow seede, shall set and ripen ours.

Many heare holinesse reviled and spoyled of her vaile and value, they heare this sect every where spoken against, and would as farre forget themselves as *Peter*, to heare that voice, *Thou art one of them*, and perhaps renounce Christ, and profession and all: for if even the very Disciples of Christ, and all they, leave him and fly when

Meditations to
stablish a =
gainst perfe-
ctions,

afflictions comes neare, *Matth. 26. 56.* what marvell if they that want soundnesse shrinke in the wetting.

1. But here remember and looke upon Christ, *Heb. 12. 2.* who endured such *speaking against of sinners*, not for himselfe, but for thee, lest thou be weary.

2. Hee that is now ashamed of Christ, Christ will one day be ashamed of him, and then he that will not beare the reproach of a blast of words for him, shall be filled with an everlasting reproach before men and Angells.

3. Sound judgement esteemes it the greatest honour, to be highly dishonoured for Christ and his causes: *Matth. 5. 12.* *Blessed are yee when men revile you, and speake all manner of evill against you for my sake : rejoyce and be glad, great is your reward in heaven.*

Object. I could better endure mens words: but I shall also sustaine great losse, if I should be so precise, I should lose my custome, trading, and profits.

Ans. Wilt thou receive a religion, and not know it to be truth? or knowest it to be so, and wilt not be ready to confesse and professe it according to thy place and calling, even in the midst of the different conceits of men?

2. The Saints knowing this to be truth, did for it joyfully suffer the *spoyling of their goods.*

3. Put together in the ballance, the losse of the world, and the losse of thy soule; and consider whether is fitter to save, if thou canst not save both:

For

For the losse of the world, is an abundant recompence promised by a sure pay-master, but what recompence is there for the losse of the soule? *Matth. 16.26.* Nay if thou shouldest venture and give thy life for thy profession, if God call for it; it is no lesse than thou oughtest, who oughtest to *strive unto blood, Hebr. 12.4.* and yet this greatest losse were the greatest gaine. Thus to lose thy life is to save it, and to save it in this case were to lose it.

III. Procure to our selves and exercise the helps of perseverance, and keepe them neere us as our continuall companions.

3. Procure helps of perseverance.

And for this end, *First*, let the word of God be deeply rooted in our hearts, for this is a speciall preservative from declining: *Psal. 119. 102. I declined not from thy statutes, for thou didst teach me.*

I

Now the word sundry wayes keeps us. As *first*, by inlightening us to see our way, both to chuse the right way, and decline the wrong: *Psal. 119. 105. Thy law is a light and lanthorne to our paths.* *Secondly*, by comforting and encouraging us in the good way: *Rom. 15.4. Through consolation of the Scripture wee receive our hope.* *Thirdly*, by preventing sinne in us: *Psal. 119. 11. I have hid thy word in my heart, that I might not sinne.* *Fourthly*, by keeping out of sin, and redressing our way, *Psal. 119. 9.*

The word upholds us foure wayes,

Secondly, labour to preserve in thee a love of grace and holinesse; let thy scope be in all the meanes of holinesse, to gaine, not knowledge and

2

illumination onely, but sound affection also to grow up in this as well as in that. For *first*, as a tree low and deepe rooted, is stablished and continued in fruitfulnessse, so when faith and grace is deeply rooted in the affection of the heart, there will be perseverance. *Secondly*, it is not good words, good actions, or good knowledge, that holdes out, but good affections will. *Thirdly*, what other is the cause of so generall backsliding in the world, which is the proper punishment of not receiving the truth in the love of it, 2 *Theß.* 2.11.

3

Thirdly, feare God: This is a wellspring of life, to make us escape the snares of death, *Prov.* 14.27. and 19.23. *Anchoramentis pondus timoris*, Feare holds the heart steady as the anchor the shippe; and joyne thy selfe to such as feare God, delight in such as excell in vertue and grace, these are able to encourage, strengthen, direct, uphold, raise, and comfort thee in thy difficulties, wearinessse and weaknesse, and set thee forward not by their gifts onely but by their example.

4

Phil. 2.13.
Psal. 138.8.

Fourthly, be instant in prayer for perseverance, so our Text teacheth, for it is the Lord that both beginneth and finisheth his owne worke, hee not onely sets us in the way, but leades us in the way, and at length brings us into *Canaan*.

5

Fifthly, looke still to the comming of the Lord Iesus Christ, as a good servant hold thy selfe in expectation of the appearing; so the Text: *Luke* 12. 36. *Blessed is that servant whom the Master shall finde so doing*. Doest thou expect him from heaven,

ven, and is not thy conversation there? doest thou expect his comming in glory, and meetest not him in grace? lookest thou for him as thy head, and wilt thou not as a member holde an happy union and fellowship with him? expectest thou thence a Saviour, and continuest thou not unto the end, seeing onely such shall be saved? *Matth. 10. 22.*

Now the *motives* to the meanes of perseverance.

Motives to perseverance, 5.

First, this is a true signe of a true friend of God, who loves at all times, *Prov. 17. 17.* not onely in prosperity, but in adversity; yea this is the praise of a true friend: sound love to Christ is a sparke of Christs love to us, of whom is said, *Iohn 13. 1.* *Whom he loved he loved to the end.*

1

Secondly, this is the praise of true grace, which cannot be measured but by the end. Then may we praise the Mariner, when he hath brought his shippe to the haven, and landed his passengers. Then praise the valour of a Captaine, when hee hath got the victory. We praise not all runners, for many runne, but one takes the prize, and that is hee that continues to the end, not hee that desists.

2

Thirdly, there is none but desires that God would be constant to him in his goodnes, & shew himselfe best at last; and thou must then be constant to him in his service, for God is with us so long as we be with him, but if we forsake him, he may justly forsake us, *2 Chron. 15. 2.* If the image have never so golden an head, yet if the legges be earth

3.

earth and clay, the stone in the mountaine shall breake it to pieces.

4

Fourthly, who would sowe his field, not to reape his seede againe? who would not reape his prayers, his teares, and the dripping seede-time of mortification? who would not reape his hope, his patience, and other graces? But all reaping is on condition that wee faint not, *Gal. 6. 9.* and therefore the Apostle inferres that wee must not be weary of well-doing.

Object. But alas, I cannot goe so fast in the good way as sometime I did, nor so stedfastly; I could heare more fruitfully, pray more cheerefully, keepe my times with God more carefully, bewaile my sinnes more feelingly than now I can.

Answer. If thou goest on, all is well, if thou stand not still, nor goest backe, a soft pace forward goeth farre; onely quicken thy selfe by all good meanes for thy better assurance.

2. If thou beest sure thou goest to *Canaan*, though thou sometime haltest of a limbe with *Iacob* through weaknesse, yet comfort thy selfe, hold on, onely see thy heart be not halting.

5

Examples to
uphold our
perseverance,

Fifthly, want wee examples to encourage us? wee are compassed with them on every hand.
1. Looke to God, and he perfecteth all his workes of creation, government, redemption, and salvation, *Deut. 32. 4.* 2. Looke at Christ, he finished the worke he had to doe, *Ioh. 17. 4.* hee continued through many afflictions, setting the joy before him; and despising the shame, continued in his obedience, till hee came to his *consummation est*,
all

all is finished. 3. Looke to the Saints, and neither must we be sloathfull, but followers of them, who by faith and patience enjoyed the promises, *Heb. 6. 12.* *Iob* would not depart from his righteousness while he lived: *Pauls* life was not so deare to him as the finishing of his course with joy. 4. Looke to wicked men, how constant they are, and continue in their wicked courses, so as all meanes are too weake to pull them out; and these shall condemne many a Christian, who is so fickle and inconstant in good.



VERSE



VERSE 24.

*Faithfull is hee which calleth you, who
will also doe it.*



C V R Apostle here answereth a secret objection that the *Thessalonians* might make. How should we be blamelesse untill the comming of Christ, seeing we have all Satans power against us, and the violence of the world, and our selves are in a most changeable condition? Our Apostle assures them of perseverance in these words, by three arguments; none of which are taken from their owne priviledge, piety, or power, but from most sure grounds, all seated in God himselfe: and they are three.

1. *First, from his faithfulness and truth: Hee is faithfull.*
2. *Secondly, from the effect of his faithfulness already begun: Who hath called you.*

Thirdly,

Thirdly, from the conclusion of his worke begun: *Who will also doe it*: That is, Hee will finish and perfect his gracious worke begun.

The first Argument proving their perleurance, is from the nature of God, *Hee is faithfull*. Here are two questions:

1. *Quest.* Why the Apostle mentions Gods faithfulness in this place?

Answ. 1. To bring to their mindes the promise of perleurance, and holde it before their eyes: for Gods faithfulness ever hath respect unto some promise. Now this promise of perleurance is in *Ier. 32. 40. I will put my feare into their hearts, that they may not depart from me*: and *Hosea 2. 19. I will marry thee for ever unto me in faithfulness*. And in this promise they must seeke their stedfastnesse.

2. To assure them that his prayer for perleurance was a prayer of faith, and grounded upon Gods promise; for no other prayer can have either comfort or assurance. *1 Iohn 5. 14. This is the assurance, that if wee aske any thing according to his will, he heareth us. Matth. 21. 22. Whatsoever yee aske, if ye believe, ye shall obaine it*. And thus hee teacheth both them and us to frame our prayers, if we would speede in our suites, namely to looke at the promise before we pray.

3. To set God before them in such a manner, as they may apprehend him not onely true in himselfe, in his word and promises; but one that will not frustrate the faith and hope of such as wake and depend upon him, but will carry them out to salvation.

2. *Quest.*

God is said to
be faithfull
four wayes.

Differences
between faith-
fulnesse in the
Creatour, and
in the creature,
4.

2. *Quest.* How must wee conceive God to be faithfull?

Answ. God is said to be faithfull four wayes: In himselfe,
in his decrees,
in all his wayes and workes,
in all his words and speeches.

1. Hee is faithfull *in himselfe*, by an uncreated faithfulness and truth it selfe, by one eternall and simple act; and differeth from all created truth and faithfulness, and truth in the creature.

First, because this is the Ocean and full fountaine, from whence all the faithfulness and truth in men and Angells issue and streame.

Secondly, this is the rule and measure of that; and the nearer that their truth comes to this, the more compleate it is.

Thirdly, this is unchangeable in the Lord, in whom is no shadow of change: whereas in the creature it is changeable. The Angels that fell were faithfull, but soone changed: *Adam* by creation was faithfull to his Creatour, but soone changed and departed from it. But the Lords faithfulness is unchangeable as himselfe is.

Fourthly, whereas that in the creature is at least comparatively imperfect in part, and weake; in God himselfe it is in most high perfection.

2. He is most faithfull in all his *decrees*, for the counsells of the Lord must stand, and must certainly be executed, both for manner, and times, and all circumstances as hee hath decreed them:

Esay 14. 24. The Lord hath sworne, Surely as I have

have purposed it shall come to passe. See verse 27.

3. Hee is faithfull in all his wayes and workes, which all of them are according to those decrees most holy and righteous. *Psal. 145. 17. The Lord is righteous in all his wayes, and holy in all his workes.*

As for example:

Looke on him in the great worke of creation, he is a faithfull Creatour, *1 Pet. 4. ult.*

In the worke of redemption, we have a faithfull high Priest in things concerning God, *Heb. 2. 17.* who faithfully performes all his office, both in expiating of our sinnes by one perfect sacrifice in earth, and now interceding before God in heaven.

In the great worke of our justification, we behold him just and faithfull to forgive our sinnes if wee acknowledge them, *1 Iohn 19.* for God is so faithfull that he cannot but justifie beleevers, having said that hee that confesseth his sinnes, and forsaketh them, shall finde mercie, *Prov. 28.*

In the great worke of protection and preservation of his Church in earth, He is faithfull and true that judgeth and fighteth righteously, *Revel. 19. 11.*

Yea and in heaven, his faithfulness upholds their eternall happinesse, *2 Tim. 1. 12. I know whom I have beleeved, and hee is able to keepe what I have committed to him against that day.*

4. Hee is faithfull in all his words and speeches: because,

1. They be the issue of a most faithfull and righteous will, void of all insincerity and unfaithfulness.

2. Never

2. Nevet was word uttered by him, but it declared both the thing in it self, and as it was in the minde of him the speaker.

3. Every word of his resemles his faithfulness. As, *first*, his *commandments* are all just, holy, true and pure as hee is; yea the rule of truth and faithfulness to us, *Psal.* 19. 9. *Secondly*, his *predictions* all of them are faithfully accomplished many thousand yeares after: as, Christs incarnation in the fulnesse of time: The Scepter departing from *Judah*, thousands of yeeves after the prediction, *Gen.* 49. 10. *Thiridly*, his *menaces* and *threatnings* are most faithfull and true. The olde world found them so after an hundred and twenty yeares warning. *Ierusalem* overthrowne 40. yeares after our Saviour foretolde, that not a stone should be left on a stone. *Fourshtly*, his *promises* are most sure of accomplishment, and his faithfulness shines in them all. *Abraham* had a sonne promised in his youth, God accomplished it in his age. *Israel* had a promise of departing out of *Egypt* after 400 yeares, and the same night went out with all his armies, *Exod.* 12. 41. *Hebr.* 10. 23. *Hee is faithfull that hath promised.*

Doct.
God most
faithfull.

God is most faithfull and true. *1 Cor.* 1. 9. God is faithfull by whom ye are called: *2 Cor.* 1. 18. God is true, and his word is not yea and nay. *Revel.* 19. 11. He that sits upon the white horse is called faithfull and true.

Reas. 1.

First, because of his most just and righteous nature, whose most righteous will is the rule of all his wayes, *Psal.* 145. 17. And because himselfe

is

is absolutely holy, yea holinesse it selfe, hee must be holy in all his workes, as a light in whom is no darknesse; from which image of God so soone as the Angels themselves fell, they delighted in lies, falshood, and all unfaithfulnesse.

Secondly, because hee is most perfect and unchangeable in perfection, a nature most simple, in which can be no composition, much lesse contrariety. Now if the Lord should be unfaithfull, he must be changed from himselfe, and so denie himselfe, which the Apostle saith he cannot doe, and be God.

Thirdly, his most pure and holy affection makes him most faithfull: his *love* to his children suffers him not to disappoint them in any of his promises; his just conceived *displeasure* against sinne and sinners suffers not one word of threatening to fall to the ground: his *zeale* to his owne glory makes him magnifie his truth and faithfulnessse above all things.

Fourthly, all imperfection is removed from him, which makes the creature often faile in his purposes and promises: as,

1. *Want of wisdom* to foresee something, which if it come to passe doth disappoint us, & lay all our plots in the dust. But he is wisdom it selfe, foreseeing all things, and forecasting all things, and ordering them so, as nothing shall crosse his purpose or promise.

2. *Weaknesse* or impotency may hinder us in effecting that wee verily purposed or promised. But strength is his, nothing can resist him: *Is any thing*

2

3

4

No imperfection in God to hinder his faithfulnessse.

thing impossible to God? Luke 1.47. no, though he say, a Virgin shall conceive, and beare a childe, it must be so, if all created nature say contrary.

3. Distance of place may make us faile of our purpose and promise: wee cannot be present alwayes where we would and have purposed. But hee is omnipotent, fills both heaven and earth: *Whither shall I flie from thy presence? If I ascend into heaven thou art there: if I goe downe into hell, thou art there, &c.*

4. Discontinuance in time may hinder our projects and purposes, wee may die before wee can performe our promises. But hee is for ever, and *of his yeares there is no end*; his owne eternall being gives an everlasting being and truth to his promises.

Vse 1.

Is God faithfull? 1. Imitate our heavenly Father herein, in all our words, workes and wayes, expresse faithfulness and truth; seeing wee professe our selves children of him who is faithfull and just in all his wayes. Let not us by contrary courses disclaime and disgrace him: But,

Our words
must be faith-
full as all Gods
are, 4 Reas,

First, see that all our words be faithfull as his are, agreeing with the truth of the thing whereof we speake, and with the truth in our mindes: Beware of all lies and falshood in earnest, or in jest. Consider,

1. It is a property of Satans broode to love lies, whereof he is the authour, whose first sinne was, not to stand in the truth: if wee would be like unto God, wee must hate the Divells qualities, especially wherein hee is most contrary to God.

2. God

2. God hates lying, so as hee rangeth it among most monstrous sinnes, that wee also should so hate it, *Revel. 21.8.* and *22.11.* and fly it as a most hatefull and enormous offence.

3. The stile of a Christian is to be of the truth, being sanctified by the spirit of truth: And a marke of the remnant of *Israel*, that they speake no lies, *Eph. 3. 13.*

4. The danger: *God will destroy all them that speake lies, Psal. 5. 6.* and not onely keeps them out of the gates of the great Citty, but provides a lake of fire and brimstone for them; for being most unlike God of all men, they shall be cast furthest from him.

Secondly, beware of slipperinesse in our promises and covenants: All the *promises of God are in Christ yea and amen, 2 Cor. 1. 20.* our promises also must be yea and amen, firme and faithfull. Alas! that in the dayes of such light, men should be so light and false in promises, so unfaithfull in contracts and covenants, that words and bands almost are but winde, as if mens honest words should be as sure as bands onely in dayes of darknesse and superstition; or as if the word of truth had chased away true and faithfull dealing among the professours of it: or as if Christian faith and fidelity could not live together in the same world, nor in the same age. Doth nature teach a man to be ashamed of a verball lie, and doth not grace much more of an actuall?

Thirdly, we must be faithfull in our actions and wayes, and in both our callings both generall and speciall.

II.

III.

speciall. Be faithfull in thy profession of godliness, lurke not as an hypocrite among the Saints, carry no treacherous purpose to save thy selfe by denying or betraying the truth; give it thy heart, hand, and tongue, and life, if it require it: beware of a politique profession, never let thy practise disagree from thy profession. Consider, *Christ professed a good profession before Pilate*, and sealed it with his life and death, *1 Tim. 5. 13.* and wilt thou so nourish any secret fraud in thy heart contrary to thy profession? and *Paul telleth Timothy*, hee had made a good profession and a faithfull *before many witnesses*. And this is a most necessary doctrine, we know not how soone we may be called to it, therefore learne it betimes, that we may be like our heavenly Father in faithfulness, not onely in times of prosperity, but in times of tryall; for a Christian man is that indeede which he is in tryall: let us shew our selves to bee that wee seeme to be.

Then in thy speciall calling be faithfull: *Christ was a faithfull high Priest in things concerning God, Heb. 2. 17.* and *Moses was faithfull in all the house of God as a servant, Heb. 3. 5.* So it is required of every Minister or dispenser of the secrets of God, that hee be *faithfull, 1 Cor. 4. 1.* the steward of Gods house must be faithfull to his Lord, and to his family. It is not great pompous titles that commends a Minister, but his faithfulness: *Prov. 13. 17. A faithfull Messenger is health.*

And in thy private calling deale faithfully with all men, and in all things, both great and small;

small; so doth God, who is not the rule onely, but the witnesse and judge: 1 *Theff.* 4. 6. *Let no man defraud his brother, God is the avenger of all such things.*

4. In friendship be faithfull: God is most faithfull to his friends, in prosperity, in adversity, in life, in death. Be faithfull especially in the fellowship of the Gospell, specially aiming at holinesse as the Lord doth; and to draw thy friend along to heaven with thee, and helpe him out of sinne, else a sorry friend art thou. But how farte we from this, among whom it is so hard to finde a faithfull friend, who in civill things will sticke to a man in adversity? Where is to be found the friendship of *David* and *Jonathan*?

Among Heathens we reade of a *Daman* and *Pithias*, of a *Pylades* and *Orestes*, of an *Euryalus* and *Nysus*, of an *Achates*, who was a faithfull friend to *Aeneas*, and would not leave him in danger. But few such are to be found among Christians, among whom faithfull friendship is degenerated into pollicy and flattery. The Heathens could say that they used not fire or water oftner than friendship; would Christians could say so of faithfull friendship: and yet they seeme to pull the Sunne out of heaven, who would take faithfulness from friendship in the lives of men. Would to God that Christians had not forgotten these naturall principles. We all professe our selves to be of the family of Christ, would it were with us as in that, that but one of twelve were unfaithfull to God and their friend. But wee see the

IV.

contrary too too often.

V.

5. In communicating to thy brethren be faithfull, lay out thy Lords talent faithfully, as a wise and faithfull servant, whom the Lord may make ruler over his house, *Luk. 12. 42.* Hast thou much? many talents? be faithfull in much, and thou shalt finde much faithfulness in the Lord. Hast thou little? be faithfull in that little, and thy Lord shall make thee ruler over much: when it shall be said, *Well done good and faithfull servant, &c. Matth. 25. 23.*

Oh that men would remember the doome against the evill servant, *Matth. 25. 30.* *Cast the unprofitable servant into utter darknesse.* Why was he judged so severely?

1. Because an hypocrite comes among the good servants, and receives some talents.

2. Having his talent, hee hideth it in the earth, earth eates him up and buries him alive.

3. He is unprofitable, hinders his Lord, and makes him a loser, and doth no good to others; all which makes the sentence as just, as severe, and certaine.

Vse 2.

2. This faithfulness of God is the ground of all true religion, and hereupon must the whole frame and all parts of it be laid.

This appeares in five instances. 1. In all the doctrine of faith. 2. In all the practise of faith. 3. In all the prayers of faith. 4. In all profession of faith. 5. In all perseverance in faith.

I.

At the doctrine
of faith is

First, we must ground all the doctrine of faith, all the articles of faith, all our judgement and opinion

opinion in matters of faith upon this faithfulness of God; and this by holding fast in them all the faithfull word, *Titus 1.9.* for that onely is the true religion, which is wholly grounded upon his word, who is unchangeable in truth and faithfulness.

grounded on
Gods faithfulness,

How could we beleeve all the Articles of faith, which are unconceivable, and impossible to reason, if we ground them not upon Gods faithfulness in his word? How should we conceive that the heavens and earth were created of nothing? that the Sonne of God should become man? should be borne of a Virgin? should by dying overcome death? by descending into hell should deliver from hell?

How should wee beleeve that our bodies cloathed with corruption, and wrapped in deaths garments, should rise againe to eternall life? which Article the *Sadduces* mocke at? if wee should not apprehend them as the word of him that is faithfull and true?

Contrary hereto, the maine pillars of Popery are set upon the unfaithfull words of men, of Fathers, Councels, Traditions, Popes: Whereas, *Rom. 3. 4. Let God be true, and every man a lyer.* Be he Father, or holy Father, further than hee speakes according to the faithfull word. Nay if an *Angel* from heaven speake otherwise, let him be accursed, *Gal. 1. 8.*

Nay, the Popish Church is so farre from acknowledging this faithfulness of God in the Scripture; as it never found a greater resister

or opposite among the sects, and opposite heresies in the world: For, bring in either Iewes or Turkes, or any kinde of heretickes more vilifying Gods faithfulness in the Scripture, and Papists shall not be the worst.

But did ever any of them accuse the Scripture to be a nose of waxe? the authority of it to be no better than *Esops* Fables, without the Churches determination? to be a leaden and a Lesbian rule? to be a seed-plot of heresies, and they to be heretickes that stand to the voice of the Scriptures? Doe not they call the Bible the booke of heretickes? doe they not burne the Scriptures, as sometime did wicked *Asa*, *Antiochus*, *Maximinus*? Have they not burned Christian men for having them? Let any such furious heretickes against Gods faithfull word be brought in if they can: But certainly Papists must carry the bell above all other in the world, for standing opposite to the faithfulness of God in the Scripture, and be the most hereticall, as who shut the doore against the truth, according to *Chrysostomes* rule, *Hæreticorum hæreticissimi, qui claudunt januas veritati.* *Chrysost.*

II.

All our obedience of faith must be grounded on Gods faithfulness.

Secondly, on this ground wee must lay all our practise and obedience of faith: Both in respect of the object of faith, and the manner of mans obedience.

1. For the object: We must therefore beleeve the whole word of God, contained in the Law and Gospell, because it is of the nature of God himselfe, immediatly flowing from that eternall truth and

and faithfulness conceived in the minde of God who is unchangeable. This is the argument of the Scripture: Because by faith we give him the honour of truth, and we set our scale to God that *he is faithfull*, *Ioh. 3. 33*. And thus he also honours us to give witness to his faithfulness: and contrary, not mingling the word with faith, we *make him a lyer*, (namely, so farre as wee can) because we beleeve not the record that the Father witnesseth of his Sonne: and this is the ground why we must beleeve the Scripture to be the word of God, because wee doe beleeve it to be true and faithfull as he is faithfull.

2. For the act: because Satan himselfe beleeves historically the Scripture, and acknowledgeth Gods faithfulness in it, we must specially apply the parts of the word to our selves.

First, the promises, all which because he is faithfull he will performe to a thousand generations; not onely beleeving them true in themselves, but even to us, else wee deprive our selves of them, seeing he promiset nothing to unbelievers. Yea not onely beleeving and applying them; but on the same faithfulness of God grounding the hope and expectation of all those promises which thy faith hath already apprehended: For what is it else but this faithfulness in God that makes our hope never leave us ashamed? Where had *Sarah* strength to conceive and bring forth a sonne, being past age, but because shee counted *him faithfull that had promised?* *Hebr. 11. 11*. That is, she knew that whatsoever God had promised, he

he would faithfully performe: and *Heb. 10. 23.* *Let us keepe fast the profession of our hope, for faithfull is he that hath promised.*

Secondly, we must also beleewe his *threats*, for though he use sometimes lenity and patience to vessels of wrath; yet his faithfulness suffers not the least jote of them to be unaccomplished. *Zeph. 3. 5.* *The just Lord is in the midst of her; early, even early will he bring forth judgement, and will not faile.*

Hath the faithfull Lord covenanted wrath with the sinner? Hearest thou his word let fly plagues as thicke as haile against the transgressours, and thinkest thou to escape? Was his faithfulness never yet impeached, and shall it be so for thee? Hearest thou that a large booke of curses comes flying into the house of the swearer, and darest thou sweare? and into the house of the thiefe, and darest thou be unjust? Surely if God have not lost all his faithfulness, thou shalt certainly finde it: this is the act of faith.

3. For the *manner* of obedience of faith: when the eye of the soule is once lifted up to behold this faithfulness of God, it will bestirre it selfe with diligence in well-doing. By this argument the Apostle inciteth the *Iewes*, *Hebr. 6. 10.* *God is not unfaithfull to forget the labour of your love:* and *Matth. 10. 42.* The giving of a cup of colde water hath promise of a recompence, and his faithfulness will make it good. No just Prince can forget the faithfull service of his subject: *Ahasuerus* at length remembred *Mordecai* his good service:

vice: much more will our God who is faithfull. *Eccles. 9. 15.* Wee reade of a poore man who by his wisdom delivered the Citty, but hee was forgotten in that Citty. But God because hee is faithfull is never so forgetfull of him that doth good in the world.

Vpon this ground we must lay all our prayers of faith; so our Apostle here in the Text: for Gods faithfulness onely gives us confidence of obtaining our suites. Our owne unfaithfulness in the Covenant might choake us in our suites, and stoppe our mouthes, and cover our faces with shame: But it is Gods faithfulness that under-shores us, seeing his promise hath bound him to be found of all them that seeke him truly. Therefore *Daniel, 9. 16.* in the name of the Church having disclaimed all their owne righteousness, bindeth God from all his displeasure: *Lord according to all thy righteousness let thy wrath be turned away from thy Citty and Sanctuary.* This will answer all the objections wee can make against our owne prayers.

Object. I am unworthy to pray, or be heard, and my prayer is as unworthy as my selfe.

Answ. True, but Gods faithfulness gives worthinesse to both.

Object. But my sinnes hinder good things, they are a partition wall, and stoppe my prayers.

Answ. Begge remission of sinnes, beholde hee is faithfull and just to forgive thee, *1 Iohn 1. 9.*

Object. I have no comfort of my prayer, nor deserve any.

Answ.

III.

All our praiers of faith must bee grounded on Gods faithfulness.

VI

Answ. Cast thy selfe on this faithfulnessse of God, trust thy selfe with him, *Commend thy selfe unto him as to a faithfull Creatour*, 1 Pet. 4. 19.

Object. But I see no meanes or way of escape or deliverance.

Answ. Pray as *David*, *Psal. 31. 1. Deliver me oh Lord according to thy righteousnessse*: that is, that faithfulnessse whereby thou defendest thine owne children according to thy promise.

Object. But I see nothing but present death on every side, and am even cast on my death-bed, creeping into the grave.

Answ. Now behold this faithfulnessse and be safe; it will make thee in peace and silence to commit thy selfe wholly to him in life and death: *Psal. 31. 5. Into thy hand I commit my spirit, for thou hast redeemed me oh Lord God of truth.*

IV.

All sound profession of faith must be grounded on Gods faithfulnessse.

Vpon the same ground lay a sound profession of faith. Sound profession stands in two things.

1. A constant profession of truth.
2. Pure and upright conversation.

To uphold both these, behold Gods faithfulnessse.

Is God so faithfull in his word and promises; let us then boldly confesse, and constantly embrace his faithfull word. 1. Because it is of the nature of God, truth and faithfulnessse it selfe: Why should wee be ashamed to holde out this faithfull word, as many Politicians be? what neede a man be ashamed of the truth? Remember what *Truth* hath said, *Hee that is ashamed of me in my sayings before men, I will be ashamed of him before*

before my Father and his holy Angels.

2. How dare men fall off from the truth of the Gospel to Popery or profanesse after the knowledge of it? what change is in the truth, that they should change their mindes and turne from it? Have not we a *sure word of the Prophets* and Apostles, 2 *Pet.* 1. 19. which is as immutable and unchangeable as God himselfe is?

3. How venterously doe men goe on in their sinne, notwithstanding the light of the word, checking their consciences, reprooving their wayes, as if some part of the faithfulness of it should be abated to them? Is it not an eternall word that endureth for ever as God doth, of which not one jot can be any more diminished, than the very essence of God himselfe can? How dare wicked men come unto the hearing of the word, professing obedience, and listen with such attention, as if they would catch the word out of their teachers mouth: but their contrary course in all their actions plainly witnesseth, that they take no more good, nor no more expression of it in their lives than if so many bruit beasts came to Church, void of all understanding. Certainly if the word be true which they heare and professe, either must they be as men dead in their tombes, who understand not nor beleeve any thing; or mad men, that beleeving it runne so wickedly against it.

4. How desperately doe numbers resist and repell the true and faithfull word? as *Iannes* and *Jambres* resisted *Moses*, 2 *Tim.* 3. 8. so be there in every
Congregation

Revel. 3.19.

Congregation resisters and adversaries. 1 *Cor.* 16. 9. The Apostle *Paul* having a great and effectuell doore opened, yet found many adversaries, yea the greater doore open, the more adversaries. And how can it be other, seeing 1. it is the property of truth to beget hatred: Never was the Sunne so beset with clouds, as this word with enemies; and all the reprobates in the world fight against the light, as the Priests and people, *Jewes* and *Romanes*, and all, persecuted and crucified Christ the faithfull witnesse and teacher of his Church; so it is not to be marvelled if true teachers that stand in the roome of Christ meete with adversaries proud and stiffe, and implacable, wronging them in their names, in their meanes, devising base and unworthy shifts to binde their owne hands from their good, as void of reason as themselves be of conscience and equity: But their comfort is, (which the Lord armed *Jeremy* with) they shall fight and not prevaile, for truth is strongest, and that shall conquer.

2. In sound profession is upright conversation, and this also is upheld upon consideration of the Lords faithfulnessse. *Gen.* 17. 1. *I am God All-sufficient, walke before me and be upright*: hee hath given his word for our safety and welfare in this way, and he never broke with his children. Be there never so many discouragements, persecutions and difficulties in this way of uprightnesse, his faithfulnessse and truth shall be thy shield and buckler, *Psal.* 91. 4.

Vpon

Vpon the same ground of Gods faithfulness we must lay all our perseverance in the faith; so our Apostle in the Text layes his ground of prayer for perseverance upon the faithfulness of God: and 1 Cor. 1. 8. hee doth assure the perseverance of the Saints from the same ground: *God will strengthen you to the end, that ye shall be unblameable unto the day of our Lord Iesus, for faithfull is hee by whom ye are called.*

This faithfulness of God will answer all objections against perseverance.

Object. Alas! I am plunged in the pit of temptation with such foule and violent temptations, as I shall never be able to holde out.

Ans. Now looke upon this faithfulness of God, waite a while: 1 Cor. 10. 13. *God is faithfull, and will not suffer you to be tempted above that ye are able: but with every temptation will give an issue.*

Object. Alas! were I faithfull, God would be faithfull enough; but I am unfaithfull in the Covenants, and start aside continually.

Ans. But mans unfaithfulness cannot make him unfaithfull, he hath promised that he will support the Saints, and put under his hand, that they shall never be removed, nor utterly cast downe: and mans faithfulness is not the cause of his perseverance, but Gods faithfulness, who gives his Spirit that they shall never depart from him: they beare not the roote, but the roote beares them. The seede of God keeps them that they commit not sinne, 1 Ioh. 3. 9. they preserve not their graces,

V.

All our perseverance in the faith is grounded upon Gods faithfulness.

ces, but their graces preserve them; they cannot comprehend him, hee can comprehend them, and by his power preserves them to salvation.

Object. But alas! he is so long absent from my soule, that I must needs faint.

Ans. Canst thou not discern his presence, yet behold his faithfulness that will not suffer him to be so farre from thee as thou thinkest; God is within call if thou pray to him; but if thou canst neither call nor pray, yet groane and sigh after him, for the Lord heares the very sighes of his servants: *O Lord, my sighes are not hid from thee, Psal. 38.9.*

2. If he seeme further off, or stay long, it is not *ad exitium*, but *ad exercitium*, onely to try thee: as a father may try his childe, but his love lets him not leade him further into danger than hee will leade him out againe; the childes trouble is the fathers crosse, and *in our trouble hee is troubled, Esay 19.5.*

Object. Oh, but I finde many potent and politicke enemies in my way, Satan, sinne, and the worlds violence, so I feare I may fall short in the end.

Ans. But Gods faithfulness will defend his owne, he is a faithfull shepheard, and as *David*, will rescue and recover his sheep out of the mouth of the Lion and Beare. *Psal. 91.4. Hee will defend thee under his wing, his faithfulness and truth shall be thy shield and buckler. In the world yee shall have affliction, Iohn 16.33.* as sure as on the sea are tossings by huge waves and windes, and stormes rising

rising and raging against the passenger, insomuch that billowes shall seeme to overwhelm them: But be of good comfort, I have overcome the world, ye shall put safe into the harbour.

The second Argument confirming the perseverance of the *Thessalonians*, is drawne from the grace bestowed on them already: *Who hath called you.* Where for the meaning are these things to be considered: 1. What calling is here meant? and 2. How the Apostle knew that they were called? 3. Who it is that hath called them?

1. *Quest.* What calling is here meant?

Answ. There is a twofold calling to grace: 1. externall, 2. internall.

The first is common to hypocrites & reprobates: the latter proper to the elect. The former is a calling only according to *meanes*: the other according to *purpose*. The one being external, brings men into the *visible* Church: By the other being internal, men are called into the *invisible* Church. The one is effectuell to salvation, we being by it united to Christ the *head*: the other ineffectuell, tying us onely to the *members*.

The one flowes from election, *2 Pet. 1. 10.* *Make your calling and election sure*: the other doth not, *Matth. 20. 16.* *For many are called, but few are chosen.*

The one brings to illumination of *knowledge* onely: the other to illumination of *faith*.

The one brings to be *professours* of Christ; the other to be *members* of Christ.

The one can onely *restraine* corruption for a time:

I.

Differences betweene effectuell calling and ineffectuell.

A new set of words written in the margin.

time: the other *changeth* the heart and life from evill to good for ever.

Now our Text meaneth of inward and effectuell calling:

First, because it flowed from election; chap. 1. 4. *Knowing that yee are elect of God.*

Secondly, because to them the Gospell was not in word onely, but in the power of the holy Ghost, and in much assurance, whereby they answered the calling, verse 5. and chap. 2. 13. *they received it not as the word of man, but as it is indeede the word of God.*

Thirdly, it is such a calling as must hold out unblameable. This is a severing of the elect from the world, to become members of Christ by faith, *Ioh. 15. 19.*

2. Quest. How knew the Apostle they were chosen, and effectually called? for God onely knowes who are his, *2 Tim. 2. 19.*

Answ. God onely knowes who are his by *himselſe*, and from *himselſe*, but men may also know, to whom he pleaseth to reveale it.

2. God onely knowes who are his *ex priori*, by seeing and *searching the heart*, and trying the *reines*, *Ierem. 17. 10.* But though hee know onely by the roote, men may know by the fruite, *Mat. 7. 27.*

3. God knowes onely by the judgement of *certainly*, infallibly: but ordinary men can know onely by the judgement of *charity*.

4. God knoweth his collectively, that is, the whole nniversity of his chosen, and no meere man

What way a
man may know
the calling of
another,

man or creature can in this sence know who are Gods.

Now for the Apostles knowledge of their effectuall calling, know,

First, that the Apostles had a gift Apostolicall, whereby they were enabled sometimes to discern the finall estates at least of some particular men: but this was by extraordinary revelation. This is not here meant.

Secondly, our Apostle here walketh not onely by the judgement of charity, but of certainty: for he saith not, we hope or charitably conceive, but *we know ye are the elect of God*, 1 Epist. 1. 4.

Thirdly, hee attained this certaine judgement of their effectuall calling by the same ordinary meanes, whereby ordinary men may also be perswaded of their effectuall calling, and consequently of their salvation.

Quest. By what ordinary meanes did the Apostle discern it?

Ans. 1. He saw it in the instrumentall cause of their effectuall calling, and their carriage towards the same, chap. 1. 5. they were not onely called by the voice of the Gospell, but they answered that call, for *the Gospell was not to them in word onely, but in power, in the holy Ghost, and in much assurance.*

2. He saw it in the effects of the Gospell manifest in them; as in their *effectuall faith, patience, hope, diligent love*, which are assured and infallible tokens of effectuall calling, verse 3. chap. 1.

3. In the sound and sincere affections changed

by the Gospell, such as are joy in the holy Ghost, patience in afflictions, yea joy in suffering the afflictions of the Gospell, chap. 1. 6.

4. In their Christian and holy conversation, they followed the examples of the Apostles, and set themselves as examples to all that beleevved in Macedonia and Achaia, chap. 1. verse 8.

Now what is it to be a sound Christian, but by faith to be set into the head, and by love into the body of Christ; and by hope into the very fruition of the glory purchased by Christ, from which alone the Apostle concludeth them to be the elect of God, verse 4, chap. 1.

Every Christi-
an may and
ought to know
his owne effe-
ctuall calling,
4 Reasons.

1.

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3.

Now by the same ordinary way may every Christian, yea and ought to know his owne effectuall calling: for else,

First, those exhortations were vaine, 2 Pet. 1. 10. Give all diligence to make your calling sure.

Secondly, either should we want the Spirit, or the Spirit should be wanting in his office, who is therefore given, that by him we might know the things given us of God, 1 Cor. 2. 12. one of the first whereof is our effectuall calling.

Thirdly, the change by effectuall calling is so great, as it were strange it should not be discerned; it is a setting of prisoners to libertie, Luke 4. 18. Can a man come out of a dungeon of ignorance, infidelity, and snares of sinne, and be restored to so glorious liberty of the sonnes of God, and not discern it?

It is the opening of blinde eyes, Acts 26. 18. Can a blinde man be restored to sight, and not know

know it? *Iohn 9. One thing I know* (saith hee that was blinde) *that whereas I was blinde, now I see.*

It is the quickening of the dead, and raising of the buried in their graves. Can hee that is dead, cold *Lazarus* be raised to life after foure dayes, and move, and walke, and doe all the actions of life, and not know it? Can a man be quickened with heavenly life, and move and walke towards heaven, and not know it?

May not a beleever know his owne faith, and thereby his calling, which ever goes with inward calling? *Mark. 9. 24. Lord I believe, helpe my unbelieve:* hee discerned in himselfe the first motions of conversion and faith.

Fourthly, Can a man have any comfort of any action or duty of Christianity, for which hee wants a calling? how could he assure himselfe of comfort and acceptance in any thing, if he be not sure he is come to Christ, and have yeelded himselfe to his voice and call?

Quest. But may a man alwayes know the time of his calling and conversion? or may hee know himselfe at all times after to be effectually called?

Answ. 1. Though some may know the very time of their conversion, and answer to Gods call, yet it is folly to be curious to know the day or houre of it. It is all that the Scripture requires, that we may know our selves *truly called of Iesus Christ:* although we know not precisely the time when.

Neither be foolishly censorious that another

A man cannot
know alwayes
the time of his
calling, 3 Reaf,

is not converted, because he cannot point the very time of his conversion. I know a tree was planted, because I see it growne, Greene and fruitfull, though I know not the time and houre, nor yeare when.

Consider, *first*, it is often with Gods children as with ours, who are so weake and fraile in the birth, that they know not whether they are born; nor for long time after discern that they are borne, yet afterwards they come to know their life and birth. And so may Gods childe in the instant of the new birth for weaknesse and impotency not know it.

Secondly, the Spirit bloweth where it listeth, but knowest thou the way of the winde, or how the bones grow? *Eccles. 11.5.* The way of the winde is unknowne in this, that a man cannot justly determine the first moment of the first blast of it: so cannot a man sometimes directly set downe the precise time of his conversion. This freedome of the Spirit allowes him to winde himselfe secretly into our hearts, and to come stealing upon us, sometime without any noyse, as Christ came in upon his Disciples, the doore being shut.

Thirdly, the casting in of this grace into our hearts is compared by Christ, *Marke 4.26.* to the casting of seede into the ground; so is the kingdom of God: as if a man should cast seede into the ground, & should sleep & rise up, and the seed should spring and grow, but he knowes not how. Which plainly sheweth, that although the Spirit may

may come rushing in with a mighty noise of wind as *Acts 2. 1.* yet he is most free to come in what manner he pleaseth, and so still, as that a man cannot alwayes set downe the precise time of his comming.

2. For the second: Whether a man once called alwayes know his calling?

Ans. In ordinary course a Christian knowes: But in *anomolous* and extraordinary cases and times, a good Christian may hardly, or not know it at all: as

First, in a strong fit or pang of temptation, which is to the soule as a swooning to the body, wherein a man lives, but knowes not that he is aliue: nay he will seeme to himselfe and others as quite dead. So a Christian disguised by temptation may implead his owne calling, and yet recover well, and come to himselfe againe.

Secondly, after some grosse or grievous sinne, God leaves his owne with terrours of heart to call great things into question: sinne as a boyfsterous storme shakes the foundations, and leaves the sinner as a man in a trance or extacie, stunned and senselesse for the time by some great fall. Now may the Christian doubt of his calling, and of Gods favour, till he have made up his peace againe by repentance. But yet by the cherishing of faith and graces a man may ordinarily retaine the comfortable assurance of his good estate in grace.

The *efficient* of this calling is God, *Hee who calleth.*

A man truly called may sometimes not know the calling it selfe, in two cases.

I

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III.

It is God onely that can call effectually,
5 Reasons.

1. Effectuall calling depends upon *his purpose*, and is called a *calling according to purpose*, *Rom. 8. 28.* for as he purposed the end, so also the meanes tending to the end.

2. The *power* is his, and argues the worke onely to be his. It is a worke of new creation: who can create a new heart but he? he calleth things that are not, as if they were. Who can set light in the midst of darknesse, but hee that said, *Let there be light, and it was so?* But effectuall calling is a translating us out of the power of darknesse into *his marvelous light*, *1 Pet. 2. 9.* and the Apostle ascribes it to this *power*, *2 Corinth. 4. 6.*

Who can fashion man to his owne image, and repaire that image decayed, but hee that made it at the first? Surely hee onely can inspire a new life into the face of the soule by effectuall calling that *quickeneth the dead*, *Ephes. 2. 1.*

3. The *meanes* is his, even the voice of God in the mouth of his servants: *Wisdomes cryeth in the streetes*, *Prov. 28.* *Hee that heareth you, heareth mee*, *Luke 10. 17.*

4. The *answer* to the meanes is his, and by the worke of his mighty power. Who can make a dead man heare a voice but he? *John 5. 28.* *The houre is that the dead shall heare the voice of the Sonne of God and live.*

5. The *estate* whence and whither we are called declares it to be from God alone. To free us from the servitude of sinne, death, the Divell, the world,

world, hell and condemnation, implies a more mighty power, than all these put together; even that divine and mighty power, that bindes the strong man, and casts him out of his hold.

And whither are wee called? even to the grace of the Gospell, Galat. 1. 6. to fellowshippe with Iesus Christ, 1 Cor. 1. 9. to an holinesse above the first Adam in innocency, and to the happinesse of the second Adam in the kingdome of glory: and this can onely be the worke of God. 1 Pet. 1. 10. The God of all grace who hath called us to his eternall glorie: an excellent worke, where is such a workman.

Hence 1. See what is effectually calling. It is a powerfull worke of God; calling persons to bee what they were not: of sinners to become Saints, of enemies to become sonnes; as Saul being called to bee a King was changed into another man, and another Spirit was put upon him. So the Lord puts forth upon every convert another spirit agreeing with the condition to which he is called.

And hence it followes, that if the Lord call so powerfully, hee leaves it not in our power whether wee will come or no; as the late refined Pelagianisme would perswade us. Who can resist an almighty power? which is put forth in effectually calling: can the creature resist the Creatour of it selfe? can the dead resist and not come forth of the grave, at the voice of the Sonne of God?

2. Wee

Labour to feele
the mighty po-
wer of God in
our effectuall
calling, by 4
signes.

2. We must labour to feele this power of God working in our effectuall calling; not conceiting our calling to be a matter of opinion, or imagination of things absent: but labour to finde the same power in our selves, which raised Christ from the dead.

First, by acknowledging the voice of Christ in the Ministry: *Cant. 2. 8. It is the voice of my beloved.*

Secondly, by answering the call, as *Samuel*, *Speake Lord, thy servant heareth. Acts 9. Lord, what wouldest thou have mee to doe? Acts 26. 19. I was not disobedient to the voice.*

3 *Thirdly*, by daily separation from the corrupt and profane of the world: thou hopest for heaven, but hast no calling to it, that cannot be got out of earth, that traducest men, and cannot away with this strict company.

4 *Fourthly*, by conjunction with the body of Christ not as wennes, or wooden legges; but as quickened members.

3. Despaire not of others, though farre runne on in their evill: their conversion is but a call of God; it is as easie for him to create new hearts, and regenerate them, as for us to call a man by his name: he can quickly call that *which is not, as if it were*, which the Apostle applieth to the conversion of the whole body of the *Gentiles*, who lay in a wofull ruinous condixion.

4. For our selves, be thankfull that the Lord hath vouchsafed to call us out of our naturall estate, to an estate of grace and glory. For a man

to

to give an hand to the maimed, an eye to the blind, were thank-worthy: but to give the hand and eye of faith to a sinner, yea to give life to the dead is another manner of worke. See how the Apostle *Peter*, 1. 1. 4. breakes out into the praise of God for this blessing above all other.

All rivers runne into the sea, and all blessing to the full sea of blessing; if wee must blesse him for the least temporall blessing, much more for spirituall and eternall blessings; for blessing us in our soules, blessing us in his Sonne, and in the blessings of the Gospell: here is a rich grace on Gods part, an undeserved grace on our part, who were found when we sought him not; a durable grace, seeing his gifts and calling is without repentance, the same power upholdes the worke that set it up, *Rom. 11. 29.*

From effectuall calling, a Christian may certainly conclude his owne salvation. *Rom. 8. 29.* *Whom hee calleth he justifieth, and whom hee justifieth he glorifieth.* And from calling we may rise to election, as the Apostle implies, *1 Cor. 1. 26, 27.* and here in the text, *He hath called you, and he will doe it.* And why?

1. Because of the nature of this calling. What is it but a drawing of men out of the state of sinne and death, into the state of grace and eternall life? *Coloss. 1. 13.* *Who hath delivered us from the power of darknesse, and translated us into the kingdome of his deare Sonne: from kingdome to kingdome, from an eternall state of death to an eternall state of life and glory.*

Doct.

From effectuall calling a Christian may certainly conclude his owne salvation,
5 Reasons.

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2. Gods

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2. Gods eternall love is hidden with himselfe till effectuall calling discover it. And hence it seemes to be called a *calling according to purpose*, not onely as flowing from it, but also declaring, that whosoever are thus called, God purposeth eternall good to them; and they may know it shall be made good to them, because this purpose is infallible, and immutable.

3

3. Effectuall calling is a giving of man by God to Christ to save, *Ioh. 6. 37. Every one that the Father giveth unto me, cometh unto me, and him I cast not out.* If then thou knowest thou art once given to Christ, thou knowest thy salvation: For *this calling of God is without repentance, Rom. 11. 29,* this gift is never cast away.

4

4. A man naturally ariseth from the effect to the cause, from the fruite to the roote, from the streame to the fountaine: then in like sort may a man conclude of Gods eternall love by effectuall calling, which is a fruite of that roote, a streame of that fountaine of predestination to eternall life. And whereas wise men may by *likely* meanes judge of the end, much more may a Christian by the *infallible* meanes judge of the certaine end, God leading him by this meanes to the principall end, which nothing can frustrate, seeing *all things fall out to the best to them that are thus called according to purpose, Rom. 8. 28.*

5

5. As in the Law, he that had first fruites, might expect the harvest, so he that is effectually called hath begun his salvation already, hee hath begun the heavenly life upon earth: *Iohn 3. 36. He that beleeveeth,*

beleeveth, hath eternall life, and is translated from death to life. And as the earnest penny confirms the whole bargaine amongst men, so the earnest of the Spirit gives us assurance of full holinesse, and full happinesse, because he that hath begun a worke of grace in us, will performe and finish it to the day of Christ, *Phil. 1.6.*

And this reproves not Papists onely who deny that a man may be sure of his salvation without extraordinary revelation: but even Protestants, who resolve never to trouble themselves about it: they will leave all to God, and will not enter into his counsell, but rest in a good opinion and ungrounded hope, in which if it happen well, they have well. But what a folly is this?

Use 1.

The extreame folly of those that neglect the assurance of their salvation, 4 Reas.

For, *first*, What man in any outward title or tenure will content himselfe with uncertainties, if he may be certaine of a good estate? we would hold him a man distracted, that would offer to claime and hold house and land without evidences and conveyances. Is any man richer, because he dreames he is rich? So to dreame of the wealth of grace, enricheth none.

Secondly, What is the use of the whole Gospell, but to be Gods embassage, certifying us of his free grace, in electing and saving us? what other use than to bring us peace of conscience through justification of faith? and what peace without assurance? *1 John 5. 13. These things have I written unto you that beleeve, that yee may know you have eternall life.* So as the end of all Scripture is not onely to know that there is an eter-

eternall life, but that beleevers have it.

Thirdly, Why are wee commanded to *give all diligence to make our election sure*, 2 Pet. 1. 10. if it be either needelesse or impossible? When Christ commands us to *rejoyce that our names are written in the booke of life*, doth he not imply, that a man may know it? and convince us that the want of this joy is by our owne default?

Fourthly, a man neglecting or despising this comfortable assurance, perverts the whole Ministry. Doest thou pray for remission of sinnes, and not beleeve it? thy prayer is a dead carcassee. Doest thou professe in the Creed, thou beleevest remission of thy sinnes, and by not caring to beleeve it, give the lie to thy profession? Doth the word preached command thee to beleeve in the Lord Iesus Christ, and that thy Redeemer liveth, who loved thee, and gave himselfe for thee? and wilt thou sticke in an idle conceit, as if it were needlesse to wade into this deepe? Are the Sacraments but as seales set to blankes without this assurance, and is it yet needlesse? Doth the Apostle say that hee that knowes not that Iesus Christ is in him, is a reprobate, and is it an idle or a needlesse thing to prove it? 2 Cor. 13. 5.

Quest. But where may I come to this assurance?

Answ. We send not men to poare upon the doctrine of predestination, nor to soare up to heaven, to pry into Gods councell. But thus. Looke downe into thy selfe, examine if thou beest effectually called; see what God hath done in thee,
and

and so maist thou judge what he will further doe in thee, and for thee.

This is indeede an hard taske, and requires all diligence, which the Apostle *Peter* calls for unto it.

For, 1. Satan seeks to plucke from us this comfort of our lives, both before our calling, causing us either to shut our eare from the voice, or by picking and pulling the seede out of the heart by carnall distractions and objections.

And after our calling, perswading men all is deceitfull or vaine, God is not at peace with them, nor they with him.

2. Most men rest in generall outward calling which is ineffectuall.

3. But chiefly, the likenesse of outward ineffectuall calling unto it makes it harder to be discerned.

Quest. Wherein is the likenesse betweene effectuall and ineffectuall calling?

Ans. First, by ineffectuall calling a man may come to the feast, and sit downe at Gods table, as the unworthy guest did, may seeme one of the friends of Christ, may make shew of answer to the call, in respect of outward profession, and conformity to the doctrine; when the heart answers not, nor resolves to answer. *Deut. 3.* The people came to *Moses*, and said, *Whatsoever the Lord commandeth, that will wee doe.* But the Lord said, *Oh that there were such an heart in them!* If the call were denied, or fairely excused and put off, as some of the guests did, this were more discernable.

Effectuall calling often hard to be discerned, and why.

I

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3

Great similitude betweene calling effectuall and ineffectuall: 5 Instances.

I

ble. But many come in among true worshippers, and bring in lampes and some oyle, and are the more hardly discerned. Because, as the same Sunne, earth, raine, roote, moisture, brings up the chaffe, as doth the wheat: so the same meanes of word and Sacraments nourish the hypocrite, which doth the sound hearted Christian.

2.

Secondly, by ineffectuall calling a man may come to a great measure of knowledge of the word, to consent to the truth of it, may preach it, yea soundly handle it for the conversion and saving of others; may preach it in the name of Christ, that is, for his glory, and by his grace. Many of those that preached in the name of Christ, shall come in the last day and challenge acquaintance of him, to whom he shall say, *I never knew you*. Nay perhaps those that have built an Arke to save others, as *Noahs* Carpenters, shall be drowned themselves. Yea more, a man may defend the word, as *Julian*, and receive within him the seede of the word, and bring forth some fruites, as the bad ground did, and all this is like effectuall calling.

3.

Thirdly, by ineffectuall calling a man may come to see his sinne, to sorrow and grieve for it, to confesse his sinne, be humbled for it, ashamed of it; to acknowledge his estate to be nought, and preferre the state of the godly before his owne, yea wish and desire to change estates with them, as *Balaam*.

He may crave pardon of his sinne, desire the prayers of Saints, as *Pharaoh* and *Simon Magus*.

Hec

He may refraine himselfe in many finnes, as *Haman*. He may fast, and rent his clothes, and lie in sackcloth, as *Ahab*. He may doe many things at the direction of the word, as *Herod* for *John*, and yet be in the gall of bitternesse. And is not this like effectuall calling?

Fourthly, by ineffectuall calling a man may attaine to some kinde of faith; can beleeeve Christ a Saviour; can get a perswasion that Christ redeemed him; can taste some sweetnesse, as if hee drew vertue from Christ; can rejoyce as in a good estate; as the stony ground *received the seede with joy*, *Luke 8. 13.* And some that being not *onely enlightened, but taste of the good word, and power of the life to come*, shall quite fall away, *Hebr. 6. 6.* And some we reade of, *denying the Lord that bought them*: that is, both in their owne profession and perswasion, and in the charitable judgement of others. This is so like effectuall calling, as no man but would thinke them sheepe of Christ, as themselves doe, but are not.

Fifthly, by ineffectuall calling a man may partake of the Spirit of God, and be in some sort *sanctified by the blood of the Covenant*, *Heb. 10. 29.* Hee may attaine unto many excellent graces, as joy in hearing, sweete gifts in praying, power in preaching, a kinde of love of God, humility under the hand of God, as *Ahab*; a reverencing of good men, as *Herod* revered *John*; a seemely externall worship of God; bounty and freenesse to uphold the worship of God, and not sticke at thousands of rammes, and rivers of oyle: Vnto

a fiery zeale for the Lord of hoasts, and upholding his worship, as *Iehu*, who seemed a servant, that could not abide his Masters dishonour; but departed not from the finnes of his fathers. All which a man would thinke belongs to sound and effectuell calling. This likenesse therefore of the one with the other makes effectuell calling the more hardly discerned.

Now therefore seeing this outward and ineffectuell calling brings us not into grace with God, without the inward. 2. Seeing it is common to good and bad; *Math. 22. 9. Call in all you finde.* 3. Seeing it is unprofitable: as what profit had *Ismael* of his Circumcision, *Esau* in *Isaacks* family, or *Iudas* in Christs family, being profane. 4. Seeing to be in the Church, and not of it, is to deprive himselfe of the chiefe priviledges of the Church, which is remission of finnes, and life everlasting.

We must therefore labour to finde in our selves such sure markes of effectuell calling, as yet were never found in hypocrites, that wee may be sure our calling is sound and saving, proper to the elect, a note and forerunner of eternall glory.

Markes of effectuell calling.

I

Quest. What are these markes?

Ans. 1. A discerning of the voice of him that calleth: this implies hearing, *For hee that heareth not Gods word, is not of God, Ioh. 8. 47.* But besides hearing,

First, here is a *spirit of discretion*, putting difference betweene truth and errour, good and evill: *Can. 2. 8. It is the voice of my welbeloved:* and *Iob.*

10. 8. *My sheepe heare my voice, and a stranger they will not heare.*

Secondly, there is a *perswasion* of him that calleth, Gal. 5. 8. which is beyond hearing, called the *hearing eare*, which hypocrites want.

Thirdly, there is a *yeelding* unto the perswasion, that it passe not without some such effect as is not to be found in any hypocrite. The faithfull have an *oyntment* given them, and see Christ in his voice comming every day nearer them than other. *It is the voice of my welbeloved: Beholde hee comes leaping over the mountaines, skipping over the hills.* See this in some instances.

1 Iohn 2. 20.

Cant. 2. 8.

The Lord pleaseth to speake and utter his voice sundry wayes, { outwardly, and inwardly.

{ 1. In the ministry of the word and Sacraments.

1. Outwardly.

{ 2. He calleth by the voice of his mercies, and corrections.

2. Inwardly, by the still voice of his Spirit to the conscience.

Now wee shall see effectuall calling answers all these.

1. If God speake in the ordinary meanes and Ministry, an heart effectually called heareth the word, not onely to *know* it, but to be *directed* by it; not onely to *consent* to the truth of it, as hypocrites and Divels may, but to *approve* and like it: to receive it not into the *eare* onely, but into the *affection*; and not into the affection of joy onely,

How an heart effectually called heareth Christs voice uttered sundry wayes.

1. In the Ministry.

ly, as the hypocrite, but of *love*, feare, trembling, and the rest: and not into the *affections* onely, but into the *conscience*, whereby they let it in further, and allow it a deeper rooting than any hypocrite can doe. And therefore in the one it is an illumination like a blaze, soone extinct againe: in the other it is a cleare light and lampe that carries them along into the bride-chamber. In the one it is like a sodaine flash of lightening, as soone gone as come: in the other it is like the Sun-shine, that shines all the day long for direction and comfort.

For the parts of the word: the Law and the Gospell.

Of the Law.

If God speake in the *Law*, an heart effectually called heares that voice, not onely to see his sinne, and sorrow for it, which an hypocrite may; but to hate his sinne, to loathe it, and leave it: yea not to leave many, or all but one, all but our *Herodias*; but to forsake even the most beloved and bosome sinnes.

Hee heares the voice of God in the Law as a rule of life, not onely to *restraine* corruption, but to drive him out to sound renovation, and *reformation*.

Hee heares the voice of the Law to get out of his estate of nature, and to get into the state of the godly; not at *death* onely as *Balaam*, but in his *life*; and to apprehend so the end of godlinesse, as he useth the meanes to compassse it: whereas an hypocrite aimes at the end, but either passeth over or slubbers the meanes.

IF

If God speake in the Gospell, an heart effectually called heareth that voice offering grace and pardon to it, which because it is weary and laden, this voice is as *flagons of wine* to revive his soule ready to faint in him: but an hypocrite being not seriously humbled, heares carelessly. The former heares this voice as an instrument of saving faith, by which he beleeves Christ not onely a common Saviour, but his in speciall: not to *wish* onely, and make some offers, but to *purchase* the pearle what ever it cost: he heares this voice, not to *taste* onely some sweetnesse of Christ, and the heavenly gift, (which an ineffectuall calling may doe) but to *digest* it, and live by it.

Of the Gospel.

Ineffectuall calling may enlighten many, may affect many; but this perswades the heart, and justifieth many: *Esay 53.11. By his knowledge shall my righteous servant justify many.* That may consent to the word, and receive it with joy, but not with faith, not with love. That may taste it, but digest it not, as beleaving Christ rather the Saviour of others, than their owne: or if they say their owne, they cannot prove it: but this mingles all with faith, assenteth, and truly applyeth, and constantly retaines it, when all the other blaze is quite pur.

If God speake in the Sacraments, hee heares his voice there.

Of the Sacraments.

First, in Baptisme, to obey his first call, to be gathered into the Church, as the creatures into the Arke: But with this difference.

Hee heares this voice to be admitted not onely

into the externall society of the Church among true beleevvers, as *Simon Magus* may, & *Demas*, and *Iudas*, and every uncleane beast: but to put on Christ, and to be justified by faith, to be set into the head, and so are both in the Church, and of it.

He heares the voice effectually, not onely to the washing of his body with water, but to the washing of his soule with the water of regeneration, and first fruites of sanctification. He heares this voice, not onely to make a profession, but an actuall renunciation of Satan, of lusts, of the fashion of the world, and to binde himselfe an household servant of Christ all his dayes.

Secondly, in the Sacrament of the Supper, hee heares the voice and discernes it, to feede not his *body* onely with the *Lords* bread, but his *soule* with the *bread* which is the Lord. He heares the voice to renew his Covenant, and set his seale unto it; to eate and drinke worthily the flesh of Christ which is meate indeede, and the blood of Christ which is drinke indeede: and so growes up in the Covenant as a true member of Iesus Christ. He feedes his faith by this Sacrament, the hypocrite feedes his hypocrisie.

Effectuall calling heareth the voice of mercies, how,

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The *second* way of Gods externall calling, is by the voice of his mercies and crosses. The heart effectually called heares the voice of his mercy:

1. To inflame it selfe with the love of God, but not as hirelings for wages, but as children for himselfe and his goodnesse, *Psal.* 116. 1.

2. To make him cleave to his worship, not outwardly

outwardly onely, as *Cain* and the *Pharise*, but inwardly and sincerely.

3. To frame him to cheerefull obedience, whereas ineffectuall calling can make men say, *Lord, Lord*, but they doe not things commanded.

4. To make him zealous for religion, and hate corruptions not in others as *Iehu*, but in himselfe, and that not by a fit, as a burning ague, but with a constant temperate heate against all evill, because of love of good.

5. To make him thankfull to God, and mercifull to men, as God hath beene to him.

Secondly, when the Lord calls by afflictions and crosses, this heart heareth the voice of the rod, to open, & keep open the door, that is, the eare which was sealed. *It is the Lord*, as saith *Eli*, and not as *Pharaoh*, *Who is the Lord?* Hee heares this voice to make him stoope, and inquire, and hearken further, as *Manasseh*; and as *Paul* stricken downe, *Lord, what wilt thou have me to doe?* Hee heares it to make him feare the more, but not servilly and slavishly by the *spirit of bondage*, as the *Israelites* at the giving of the Law, lest they should be stricken through with darts; but with a childlike feare, lest they further offend him. He heares the voice of the Spirit purging and cleansing him by afflictions, as by the Lords fanne, and whitening him by this sope of afflictions: *Dan. 12. 10.*

II. The Lord speaks inwardly by a still voice in the heart: sometimes by the motions of his Spirit, when the elect heare the voice behinde them

2
And the voice
of the rod, how

Effectuall calling
heareth
the still voice
of the Spirits
motions.

them saying, this is the way; they heare the voice, cherish and foster the motion, and walke in the way.

Many are the motions of ineffectuall calling, but they are not followed, but either resisted or neglected, and at last utterly quenched.

And checks of
their owne spi-
rits,

Sometimes the Lord speakes by the secret checkes of their owne conscience, which the hypocrite by all meanes would choake and stifle: but effectuall calling listens to this voice, to the humbling of the heart, making the sense of one or more grosse sinnes to be as a weight of lead on their hearts to keepe them under; to the shunning of them, and terrifying of them from the like for time to come: so as by sinne, a way is made out of sinne, and a passage made to reconciliation, and grace which is given to the humble.

Thus have we described the first and most assured and infallible note of effectuall calling, namely, the true discerning of every voice and call of God, with a gracious fruite and effect following the same.

2.
Wonderfull is
the change in
a man truly
called.

A *second* infallible note of effectuall calling, is a manifest and *continuell change* by this voice; great and wonderfull is the change in a man truly called. He is not the same man he was before: Gods voice and calling makes things that are not, as if they were, *Rom. 4. 17.* Was there not a great change in *Lazarus*, when he was called out of the grave? yet the difference betweene *Lazarus* dead and alive is not more, than betweene a man effectually called and uncalled: God hath quickened

kened a dead man. This change will bewray it selfe sundry wayes.

Ephes. 2. 1.

I. In respect of *sinne*. Before effectually calling, oh how did he delight and joy in his *sinne*? who was a more busie actour in sinne than he? he could runne to excelsse of riot as fast as any; hee was a loving partner and companion of evill men; hee hated none so much as those who would have reclaimed him from his sin; or if sometime he were stung and pricked in conscience, he could *confesse* and *sorrow* for sinne, but not *hate* it, not *leave* it. Perhaps some sinister respects might cause him to restraine himselfe as *Haman*, but to a thorow reformation he could never attaine.

1. In respect of sinne.

But now he is called not onely out of the curse and guiltinesse of sinne, but out of the bondage and service of sinne; that now hee serves not in the *oldnesse* of the letter, but in *newnesse* of spirit: the more dearely hee loved his lusts, the more deadly hee hates them, as *Ammon* did *Thamar*. Now he hates that which he doth. Hee dearely accompts of him now whom God useth as an instrument to helpe him out of his sinne: so the *Taylor*, *Act. 16*. He gives his sinnes a passe, and saith as *Ephraim* to his Idols, *Get yee hence*: hee loathes his beloved sinnes past, hates the present, and avoides sinne to come, with all the occasions, be they never so secret, gainefull and pleasant.

II. In respect of the *world*: what a change is there in a man effectually called? He was *in* the world, and *of* the world, hee could follow it as earnestly

2. In respect of the world.

earnestly as any other: hee gave the world his heart, his hands, his thoughts, his time, his tongue; he minded nothing so much as earth, he favoured nothing but earth, hee spake of nothing else cheerefully; hee treasured nothing but earthly things, he was unsatiable, unmeasurable, unwearable in gathering earth & earthly things: but now God hath called him out of his owne Country, as *Abraham*, in which he tooke so great content: he is called out of the world, *John* 15. 19. Now he is become a stranger at home, his heart is estranged from things below, his minde is on things above; godly thoughts and meditations begin to take him up, his affections are weaned, that now he aimes and desires other wealth than before; his tongue can speake of heavenly things without tediousnesse, hee treasures now in heaven, and will be a gainer by godlinesse. *Matthew* being called forsakes his unlawfull, yea and lawfull gaines for Christ, chap. 2. 9. *Zachew* at a word speaking, enricheth himselfe by impoverishing himselfe, and making restitution.

Happy is that man that findes this change in himselfe, that he hath got above the world, that though hee have the world in his hand, yet hee hath cast it out of his heart. Never could this be done by the strength of nature, never worldling attained it.

3. In respect of
grace.

III. In respect of Graces, which discover themselves, 1. in their kindes, 2. in their soundnesse, 3. in their growth.

This grace will appeare in setting forth the ver-

ties

tures of him that hath called us out of darknesse into his marvelous light, 1 Pet. 2.9. By vertue of this holy calling we are sanctified throughout, as we have heard in the former verse: so as there will appeare,

First, A new life of grace. He that onely lived the life of nature, but starke dead in respect of the life of God, and past all feeling, a carcasse without the soule of Gods Spirit, stinking in the grave of corruption; hath now heard a voice of Christ, saying come forth, and now the bands of death are loosed, a new life of grace succedes, that hee may now say as Christ, Rev. 1. Behold I was dead, but am alive for ever.

I.
For their kinds.
New life,

2. A new light in the things of God. Hee that was blinde, and could not see one steppe before him to eternall life, hath now his sight restored to him, that he can say with the blind man, *One thing I know, that whereas I was blinde, now I see: the man Iesus hath opened mine eyes.* Not his understanding onely is restored, but his spirituall senses are quickened, that now he can taste how good God is, he can heare the voice of God, he can savour things of God, can feeble the prickles of conscience: and hee whose tongue was tyed from good speech, can now speake of the things of God with understanding.

New light.

Iohn 9.

3. Grace will discover it selfe in all new affections. He that was an hater of God, is changed into a deare lover of God, which sincere love is made a manifest note of effectuall calling, Rom. 8.

New affections.

28. such as are called of purpose are said to be such

such as love God: and this love of God as a sweet perfume rectifies all the other affections, it will expresse it selfe in a studious care to please him in all things, and in a feare of displeasing him.

In a constant delight in his word and ordinances, being his love-letters, in a surpassing joy in all the meanes of our sweete fellowship with him, whom before we shunned as an enemy.

In a love and admiration of his graces where-soever, which are as jewells and pledges of his love.

In an earnest and fervent desire of immediate fellowship with him whom we love best of all.

New motions.

4. Grace will bewray it selfe in new motions, which is a new obedience unto the voice discerned and beleaved, even in difficult, dangerous, costly, and selfe-denying duties: for alwayes with effectuall calling there goes a power enabling the Christian to the frukfull practise of the doctrine of godlinesse: *Acts 5. 7.* And from the inward obedience of the heart flowes all outward obedience in the life. Ineffectuall calling moves not, or is not from within, but from some externall plummet, or can produce leaves, rather than fruite, or sound fruite, but not much, nor lasting, or in some things, not in all, as *Herod*. But this moveth and obeyeth sincerely, universally, constantly. Thus will grace discover it selfe in all kindes through the whole man.

2. For their soundnesse,

Secondly, The graces of effectuall calling discover and distinguish themselves by their soundnesse. Hypocrites want soundnesse in the common

mon graces they have, and all for want of this change by effectuall calling.

Ineffectuall calling may beget a kinde of love of God, but that is not *for himselfe*, but for *wages*; not as children love their father, but as *hirelings* love a strict master. Whereas true love of God attending effectuall calling, workes feare of offending him, not to be offended by him, delights in his presence, in his ordinances, and love-letters, and in his graces, as so many jewels and pledges of his love.

Ineffectuall calling may come to some feare of God, but onely by the spirit of bondage, *Rom. 8. 15.* which true love casts out: as *Israel* in the Mount feared revenge. But true feare of God saith as *Ioseph*, *Has my Master done this for me, and shall I doe this?*

Ineffectuall calling may attaine some zeale for God, as in *Iehu* in *Ababs* case, but rather against others sinne than his owne; and for durance it is but as a blaze in straw, as his being unsound lasted not. But zeale of effectuall calling hates sinne in another, because it hates his owne first.

Ineffectuall calling may attaine a kinde of love of the brethren, but this is neither ordinary, nor well grounded: it is not for Gods image, and it is rather a reverence of good men, than love of their goodnesse. *Herod* revered *Iohn*, but loved him not: neither can that love that is so light, and set upon indirect ends and occasions continue, but will be easily changed into deadly hatred, as *Herods* was.

Thirdly,

3. In their
growth.

Thirdly, The grace of effectuall calling will distinguish it selfe by the growth of it, and proceeding in sanctification: Hence it is called an holy calling, 2 *Tim.* 1. 9. both in respect of the authour, the holy Ghost, and of the meanes, the holy word sanctified hereto, and of the effect; because it workes holinesse in heart, and sanctimony in life: But also in regard of the end to which Saints are called, namely, by the degrees of holinesse, to rise to the perfection of it.

A counterfeit may be washed over, and goe for currant, but it wants, 1. weight, 2. sound, 3. substance: so counterfeit sanctification wants three things, that suffer it not to abide the tryall.

1. *Union* with Christ, being onely ryed by a thred of profession, not set or incorporate into him, he hath no substance of Christ in him.

2. *Righteousnesse*, which flowes from the union with Christ, hee lyes under the guilt of all his sins, Christ carries none of them away: if he be put in the scale as *Baltazer*, hee shall be found too light, and wanting of his weight.

3. The *Spirit* of Christ is given onely to sonnes, he dwells not in that house where is onely a base sound of sanctification, in some common gift, onely suppressing open sins, but not inward lusts: whereas effectuall grace, not onely checkes secret corruptions, but daily renews the heart, and perfects the image of God. Hence it is that many that seemed to answer the call, fall off to nothing, because they were never good: whereas true holinesse

linesse is like the light, *clearer and clearer till perfect day.* And a man truly called, is like a faire woven stuffe, that weares most shining at the wale and ground, and cannot but be best at last.

I. These are the markes of effectuall calling: labour in them, and take good paines to get them on thee, rest not in a common ungrounded hope, nor grutch the time to minde those things seriously. For,

1. Labour to finde these markes.

1. What a comfort of heart and refreshment of soule will this be in the day of trouble, to see Gods covenant sealed upon thee?

Reas. 1.

2. What a resolution will it breede to contemne the world, the pleasures and profits? what a Christian courage against afflictions, yea death it selfe, against all motions and commotions in States, in evill dayes, and perillous times?

2

3. What stability in holding our grounds of religion against all disputes in the world? against all stratagems of Papists at home or abroad? neither their masked distinctions, nor coloured devotions shall unsettle this soule; but it shall be as mount *Zion*, stable upon sure foundations.

3

4. How sweetely would all Gods ordinances relish and taste, ordained for this end? how firmly should wee holde our end and aime in our eye in all the meanes, beginnings and way of eternall life? when we discover daily in our selves assured and infallible markes that wee are in the right way unto it.

4

II. If we finde our selves by these notes truly and

2. Finding the, be thankfull,

and effectually called, be thankfull unto God for this great worke, whereby hee hath laid in thy soule such an infallible assurance of eternall life. Thou lookest on such as are uncalled; see thy nature in them, they and thou being digged out of the same pit: in their misery see thine owne; thou shouldest sweare, and drinke, and curse, and revile goodnesse as fast as they, resist the meanes of grace as resolutely as they, wert thou left to the power of nature as they be. But now thou seest a difference made: and who hath made this difference? who separated thee? Oh, praise the Lord for his free and rich mercy, who hath poured out the riches of his grace, in thy effectually calling to grace, *Rom. 9. 23.*

3. Pray for confirmation of them.

III. Pray earnestly, that he which hath called thee, would also confirme his owne worke: so Peter, 1. 5. 10. The God of all grace, who hath called us to his glory in Christ Iesus, make you perfect, stablish and confirme you to the end.

And adde watchfulnesse against all such as would againe carry thee away from Christ, and the holy calling. It is the sinne of many, of whom we may marvell so with the Apostle, *Gal. 1. 6. How soone they are carried to another Gospell,* having lost him that called them into the grace of the Gospell. But what was their sinne to the sinne of these in our dayes? For they were, 1. new converts, we have had the Gospell as many yeares, as they weekes or dayes. 2. They fell of weaknesse, wee of wantonnesse, wilfulnesse, even against the power of the Gospell so long working upon

upon us. 3. They by joyning Circumcision and Christ together, which was formerly Gods sacred Ordinance; we by joyning Christ and Antichrist together, reconciling Christ and Antichrist together, reconciling light and darknesse together, patching our new garment with olde patches and rags of Romish devotions and superstitions, and as moles, undermining the grounds of holy truthes, for which the Lord might justly remove his Candlestick.

[Who will also doe it.]

The *third* Argument of the perseverance of the Saints in grace, removes all scruple, taking the whole worke out of our hands, that he who hath the glory of the beginning, may also have the glory of the end. For,

1. As we could not begin our salvation, so neither could we end it; he that was onely able to lay the first stone in this building, is onely able to lay the last: *Philip. 1.6. Hee that hath begun the good worke in you, will performe it untill the day of Christ.*

2. It is safe for us, that it is in Gods hand to finish our salvation, who hath begun it; for were it put into our hands againe, it would be quite lost every day: and therefore the Apostle Peter saith, *1 Pet. 1.5. We are kept by the power of God to salvation.*

Gods faithfulness preserves to salvation, who are once effectually called. *Rom. 8.30. Whom hee calleth, hee justifieth and glorifieth. Philip. 1.6. I am*

Doct.

Gods faithfulness preserveth to salvation all that are effectually called, 4 Reas.

perswaded that he that hath begun this good worke, will finish it to the day of Christ. Heb. 6. 9, 10. We are perswaded of you such things as accompany salvation, for God is not unfaithfull.

Reas. I.

No shadow of
change in Gods
nature,

And the reason is drawne from the unchangeable perfection of Gods nature, decree, will, and affection to the Saints.

I. In his nature is no shadow of change, especially in giving his good and perfect gifts, James 1. 13. and this unchangeable nature suffers him never to forsake this worke of his hands, Psal. 138. 8.

Object. God is unchangeable, but I finde many changes in my selfe, such dulnesse, deadnesse, frowardnesse, as if hee should not forsake mee, I feare I shall wholly forsake him.

Answer. All the Saints of God have found the like changes in themselves, and yet all their changes, nor all thy changes can never change God.

2. None can wholly forsake God, but such as are wholly forsaken of God: but he never wholly forsakes the Saints, for he hath said, I will not leave thee nor forsake thee, Hebr. 13. 5. his desertion and their falls are but for a time, for God in due time puts under his hand.

Nor in his decrees.

II. In his decree of the finall salvation of the Saints, hee is faithfull and unmoveable. 2 Tim. 2. 19. The foundation (that is, decree of Gods election) abides sure, it stands on a sure foundation, and hath this seale, The Lord knowes who are his.

Object.

Object. Yea God knowes, but what is that to us? no man knowes but by extraordinary revelation.

Answer. The Apostle addes a twofold impression of this seale in the heart of man, by which he sets his seale to Gods faithfulness.

1. Invocation of Gods name. 2. A departing from iniquity, which being fruites of effectually calling, he knowes himselfe sealed up thereby to salvation.

Object. Stapleton saith, God is faithfull in his decree so long as we be faithfull, and deserve not that he should forsake us.

Answer. This were to make our perseverance depend on our faithfulness; whereas our Apostle makes it wholly depend upon Gods.

2. This devise makes Gods faithfulness dependant upon ours, which is as absolute as his owne unchangeable essence is, and no unfaithfulness of man can make him unfaithfull, 2 Tim. 2.

13.

3. This conceit plainly dissolves our Apostles Argument, which he hath so firmly knit together, *God is faithfull, and therefore hee will doe it: and God hath already called, and he will glorifie.*

And if wee looke into the Scripture, wherein this faithfulness of God manifests it selfe, wee shall see it describing it selfe in two things, neither of which will suffer his end to be frustrate.

First, in keeping the Saints from evill: 2 Theff.

3. 3. *The Lord is faithfull, who will stablish you and keepe you from evill.* Doth Stapleton still doubt

that those that have received true grace shall fall away: see here the faithfulness of God puts it out of doubt, for it shall keepe them from all such evils as might frustrate their perseverance.

Secondly, in confirming the Saints in grace received: *Who shall confirme you to the end, that yee may be blamelesse in the day of the Lord Iesus Christ.* Papists doubt whether the Saints shall lose their grace, but where then is Gods faithfulness, who shall confirme them in grace to the end? This faithfulness stirres them up to the meanes, excites them in their dulnesse, raiseth them after their falls, and leades them by the hand to eternall life.

Object. The *Arminians* drawing the same line with these *Bellarminians*, object, That God in all his decrees implies some conditions; and deales with a man as a physitian doth in restoring a patient: He tells him he will cure him conditionally that he follow his directions, keepe good dyet, abstaine from the feeders of his corrupt humour. But,

Ans. There is a difference betweene these Physitians; one cannot rule his patient, But the Lord can and will keepe his patient temperate, his grace shall remove all leis and impediments of cure.

2. Gods promises of perseverance imply conditions of holinesse, watchfulness, unblameableness: But Gods faithfulness enables him to keepe these conditions: *Iohn 6. 3.* Whosoever are given unto Christ, shall be raised up at the last

III. In his will God is unchangeable, he hath bound himselfe by his promise and oath to effect the salvation of the heires of life. *Heb. 6.17.* God being willing to shew to heires of promise the stable-nesse of his counsell, bound himselfe by an oath, that by two immutable things, wherein it is impossible that God should lie, we might have strong consolation.

Nor in his wil

Object. I finde my will so mutable, and so inclinable to grosse evils, that I have great cause to feare my falling away.

Ans. But art thou effectually called? then is this will of thine by Gods over-ruling will confirmed to perseverance unto the end.

IV. For Gods affection to the Saints it is perpetuall: *Iohn 13.1.* Whom he loved once, he loveth to the end. *Ier. 31.* His love it is everlasting love. This love causeth him to keepe them as the apple of his eye. This love makes them love him, and it will uphold them in his love. This is the first reason.

Nor in his af-
fections.

Secondly, The second reason is drawne from the power of God, which preserves them to salvation, *1 Pet. 1.5.* His strength is such as none can plucke them out of his hands, *The Father is stronger than all, Iohn 10.2 Tim. 1.28.* I know he is able to keepe that I commit to him.

Reas. 2.

Object. I know hee is able too: But will hee keepe me?

Ans. Yes, if thou beest effectually called, this brings thee within compasse of Christs intercession, *Ioh. 17.14, 15.* They are not of the world, I pray that thou shouldst keepe them from evil. Hath

Christ prayed his father to keepe thee: certainly then he will keepe thee safe: for he was heard in all things.

Object. God is strong enough I know: but I am weake, Satan is strong against mee, sinne is strong in me, how then may I holde out?

Answ. 1. No mans weaknesse shall disappoint the strength of God, but manifest it rather. 2. No strength of Satan can prevaile against the faith of him that is effectually called: for *God is faithfull, and will not suffer him to be tempted above his strength,* 1 Cor. 10. 13.

Reas. 3.

Thirdly, The third reason may be taken from *the gifts and calling of God, which are without repentance,* Rom. 11. 29. that is, such peculiar gifts as flow out of Gods eternall love and election: whereas naturall, morall, and many spirituall gifts are sometimes lost. This calling of God according to purpose is never frustrate.

Object. But though God repent not of his gifts, yet the gifts of God are in themselves changeable, and men may cast away their gifts, and fall from their faith and repentance, and shake off the calling.

Answ. 1. The gifts are indeede in themselves changeable, for nothing is simply unchangeable but God himselfe: But they are all kept by another gift, namely of perseverance, which crowneeth all the rest.

2. If the elect should cast away the gifts received, then should they be tempted above their strength, and God should be unmindfull of his promise,

promise, which is impossible. Nay Gods strength suffers them not to cast away their gifts.

3. For shaking of the calling, if you speake of the inward calling it is false; for then how should God abide constant to them? or his word be true, which saith, Whom he calleth he glorifieth? Or how holdes he under his hand in their falls? Besides, he giveth these gifts to none but such as know the worth and use of them, and not to such as will reject them or cast them away.

Fourthly, The last reason is taken from the state of a Christian, who as a member must be conformed to Christ his head: for as Christ being once risen from the grave, never returnes againe, or dieth any more; so the life of grace in his members, once called out of the grave of sinne, never dies more, no not in death, nor in the grave: It is the Apostles reason, *Rom. 6. 8, 9, 11. As Christ raised dieth no more, so thinke ye.*

Reas. 4.
Christ raised
dyes no more,
no more doth
the Christian.

Object. The prodigall sonne, after a sonne, was dead, and alive againe, a sonne lost, and found againe.

Ans. It is a Parable; and nothing but the maine scope proves any thing.

2. The prodigall is every man lost in *Adam*, who by creation was the sonne of God, but in *Adam* lost and dead, and in the second *Adam* found and quickened, if by faith set into him.

3. This lost and dead childe was so, both in his fathers opinion, and in his owne seeming: So may the childe of God even after conversion

seeme lost and dead, in his owne sence, and others conceit, but is indeede alive and found.

Vse 1.

First, This serves for humiliation of us who are so weake and wretched, as having our salvation put into our hands, yet cannot keepe it; so many temptations from without, and corruptions frō within, that it is Gods great mercy that keeps us in grace unto glory: where then is our free-will to attain salvation before our calling? can we not holde our salvation after our calling, unlesse God holde it for us, and can wee lay holde on it before our effectuall calling? Away with such *Pharisaicall* and prond conceits of Popery, that all the glory and praise may be ascribed unto him, whose faithfulnessse can and will present us spotlesse before the presence of his glory at the appearing of *Iesus Christ*.

Let us cast downe our crownes at the feete of the Lambe, and put off all praise of doing any thing from our selves, and confesse that unlesse the Lord should adde his last worke to the first, all were lost. In naturall life, our selves conferre nothing to our lives or being at first: and after we are, it is Gods care that preserves us: for *man lives not by bread onely, but by every word of God*. Neither doth mans life stand in abundance, *Luke 12. 15*. Much more in supernaturall life, his worke it is to preserve us, whose will is to save us.

Vse 2.

Secondly, it serves for a ground of consolation, in that the authour of all our grace is faithfull and unchangeable, hre beginneth, and accomplisheth,

plisheth and worketh *all our workes for us*. He not onely bestoweth a free grace upon his people, but undertakes to preserve and perfect it. And therefore we may,

1. Rely confidently upon this faithfulness for all supplies; rouse all thy burden upon him, and he will doe it, *Psal. 37. 5.*

2. By prayer of faith importune his faithfulness, not to forsake the worke of his owne hands, till hee have finished it. Hereby commit thy whole way unto him; commend thy selfe, thy soule unto him in well-doing, and hee will keepe it, *2 Tim. 1. 18.*

3. Rest thy selfe undaunted in afflictions, in dangers, and losses, seeing Gods faithfulness will keepe thee safe; he will keepe thy salvation for thee: Heaven is reserved for thy chilles part, no great matter what other things be lost or endangered.

4. Findest thou want of strength in temptation? feelest not thou the joy of thy salvation? groanest thou under the burden of corruption? weaknesse of faith? dulnesse in duties? goe to this faithfulness of God, importune him for needfull grace: say to him, Oh, thou that art a faithfull God, thou hast called me, and therefore doe thou doe it, finish and perfect thine owne worke in me.

Thirdly, for a ground of watchfulness and care over our selves, that we may not grow either secure or idle, and say, If God will keepe us, all is well; for hee keepes his owne by meanes, and keepes none who have not a care to keepe themselves.

Vse 3.

Quest.

The meanes by
which God
keepeth us, 4.

Prov. 4. 6.

Quest. What are the meanes whereby God will keepe me?

Ans. 1. Hee finisheth the worke begun by the word, the arme of God which began it. Observe the worke of the word in thee, *Keep the word, and it shall keepe thee*: attend the word, for the powerfull preaching of Christ keeps the soule till the day of Christ.

2. By his holy *Spirit*, who renews our strength and graces: therefore stirre up the Spirit that is in thee, and cheare him in thy heart, by listening to his motions, and taking his part against thy daily corruptions.

3. By the grace of *faith*, 1 Pet. 1. 5. *Ye are kept through faith to salvation*. Therefore nourish faith, quicken it, encrease it, walke by faith, live by faith; observe the growth of faith in the power of prayer, and strength in good duties: this is the victory that overcomes the world.

4. By his daily *providence*, guiding us to such courses and companies, as by which we may not be losers in grace, but gainers; keepe thee in thy wayes, and hee will keepe thee in them, *Psal. 91. 11*. Beware of consenting, much more of delighting in sinne and sinners.

Vse 4.

Fourthly, a ground of thankfulness for graces received, all which have flowed from Gods faithfulness. Hast thou faith, hope, strength, peace of conscience, or comfortable assurance? ascribe all the glory to God, who hath declared his faithfulness in giving, and encreasing, and upholding the same; whereas every day our weakness

nesse and carelesnesse would lose it, every sinne might forfeit it, and every assault of Satan and seducers would easily robbe us of it.

Prize this estate in grace, make it sure; a man will be sure of a good title of any thing hee holdes: Rejoyce in it, and in the evidences of it as well as in it selfe.

Prize your pray for us

In these words the Apostle commended a day of towe toward their ministers which must expelle it selfe in can- self prayers for them. In we have a



The persons commended to their prayers; For as that Paul, Stephen, Timothy, etc. 1. 1. man of highest place, of most excellen- of rarest graces, the ministers of their- These chosen vessels and worthy instru- ments respect the prayers of inferior and ordi- nary believers.

VERSE



VERSE 25.

Brethren, pray for us.



IN these words the Apostle commendeth a duty of love toward their Ministers; which must expresse it selfe in earnest prayers for them. In which words, we have a loving compellation, *Brethren*: to these onely the duty is directed; for they onely can pray, or can be heard: the wicked mans prayer, because he wants the Spirit, wants faith, is no sonne, none of the brethren, his prayer is abominable.

2

2. The persons commended to their prayers; *For us*: that is, *Paul, Silvanus, Timotheus*, chap.

1. 1. men of highest place, of most excellent gifts, and of rarest graces, the Ministers of their faith. These chosen vessels and worthy instruments request the prayers of inferiour and ordinary beleevers.

3. What

3. What the things be which they must pray for in their behalfe, and these are elsewhere expressed.

First, for *gifts* and *skill* in dispensing the mysteries of the Gospell, that they may speake the word as it ought to be spoken: *Ephes. 6. 19, 20.* And for mee, that utterance might be given, that I may speake boldly as I ought to speake. Did Paul need their prayers for that purpose, and doe not ordinary Ministers much more.

Secondly, for *liberty* and free passage of the Gospell in the mouthes of the Ministers, that without let and impediment the Gospell might be preached without interruption or contradiction: *2 Thess. 3. 1.* Brethren pray for us that the word of God may have free passage. This is called sometime the opening of a doore which was shut: *Col. 4. 3.* Praying for us, that God may open to us a doore of utterance.

Thirdly, for *happy successe* and *prosperity* of their labours in the hearts of the Saints for their gathering. *2 Thess. 3. 1.* Pray for us, that the word of God may be glorified even as it is with you. Now the *Thessalonians* had received it in power, and with much assurance: People must pray that by the labour of their Ministers the conversion and salvation of men may be furthered: for *Paul* may plant, and *Apollos* may water, but unlesse God give the increase, all is lost, *1 Cor. 3. 7.*

Fourthly, for the daily *sanctification* of their persons, that they may by unblameable conversation remove the lets and scandalls which might hinder

3.

The Apostle
beggeth pray-
ers of inferi-
our persons,
for 5 things,

1. For

that the word
of God may be
glorified even
as it is with
you.

1. For

The Apostle
beggs prayers
for us, for we
are assured
that we have
a good conscience
in all things
desiring to live
honestly.

hinder their doctrine, and become examples to their flocke in good life, and in expression of all good workes. So the Apostle, *Hebr. 13. 18. Pray for us, for we are assured that we have a good conscience in all things desiring to live honestly.* As this is an argument, that you should pray for us, being innocent and honest men; so pray that wee may so continue.

Fifthly, for the protection and safetie of their persons, for their workes sake, against persecuters and enemies. 2 Thess. 3. 1. Pray for us, that wee may be delivered from unreasonable men: from absurd wicked men, which in all corners rage against Gods standart-bearers, men of corrupt minces, resisting the truth: and thus, Philimon 22. the Apostle trusted by their prayers to be given to them out of bands, as Peter was delivered out of the Lyons mouth miraculously by the strength of the prayers of the Church made for him, Acts 12. 5. and Rom. 15. 30, 31. Strive with mee by prayers, that I may be delivered from the disobedient in Iudea.

Doct. 1.

Men of greatest grace need the prayers of weaker Christians, for three reasons,

Whence observe, that men of greatest gifts and graces, that are in highest favour with God, have neede of the prayers of the weaker and meaner Christians. *Paul* rapt into the third heaven, and filled with unutterable mysteries, contemnes not, but craves, and earnestly beggs the prayers of the simple Christians, *Rom. 15. 30.* he intreates them earnestly, even for the Lord Iesus his sake, and for the love of the Spirit to strive with him by prayers to God.

Reas. 1.

Because men of greatest parts are farre from perfection

perfection in gifts or graces. *Paul* saw hee had not yet attained, but may receive a daily increase; and therefore stands in neede of the prayers of others, for increase and further degrees of the graces he hath.

Even they are men subject to the same passions and infirmities with others, *Acts* 14. 15. The more grace and gifts they have, the more are they in danger to be puffed up and forget themselves. Yea themselves being as fraile as others, their prayers are often weake and faint, and neede many hands lifted up for them to strengthen them: even *Moses* needes *Aaron* and *Hur* to susteine him in lifting up his hands; for even his hands may grow heaue.

Reas. 2.

Exod. 17. 12.

Men of greatest gifts are in the greatest fight, faire markes for Satan: Satan will be sure to stand at *Iehoshuahs* right hand, *Zach.* 3. 1. and will winnow *Peter* as wheate, *Luke* 22. 31. He knowes if he can cast downe one of these, hee falls not alone, but many are like to fall; and that God is more dishonoured, and the Gospell more disgraced by one of these than many others: and therefore these have most neede to be supported by the prayers of the Saints.

Reas. 3.

This meetes with men of great and high spirits, because of the greatnesse of their parts, they thinke themselves all-sufficient in themselves, rapt into their owne admiration: They have a notable gift of prayer themselves, and what neede they craue the prayers and assistance of others? But suppose thou hadst the sufficiency of an Apostle,

Vse 1.

postle,

postle, nay wert rapt into the third heaven as *Paul* was: Hadst thou one drop of the grace of humility as he had, thou wouldest descend, and out of sense of thy wants begge the prayers of the meaneſt Christians, and that not coldly or formally, but with earnestnesse and vehemency as hee did.

Vſe 2.

It teacheth not to deſpiſe the meaneſt Christians, ſeeing the meaneſt may be uſefull, and thou maiſt receive a bleſſing by him ſometime, by counſell, or comfort, or example, at leaſt by his prayers.

Vſe 3.

To encourage poore Christians to pray, ſeeing here were we ſee God is no acceptor of perſons: He will heare as well the *Theſſalonians* for *Paul*, and *Silvanus*, and *Timothy*, as them for the *Theſſalonians*; he gives as ſoone to the meaneſt as to the greateſt: theſe are as welcome to him as they, for he caſts none in the teeth.

Object. I am unworthy to pray for my ſelfe or others.

Anſw. Thou prayeſt not in thy owne worthines, but in the merit and interceſſion of Chriſt, which belongeth to the pooreſt brother as well as the richeſt.

Object. I am unable to pray, I want gifts.

Anſw. 1. Prayer receiveth not vertue or answer, from excellency of gifts, but from Gods promiſe, and from faith and affection in our ſelves: Not the words but affections, and ſighes which may be in men meanly giſted are regarded of God.

2. Thou

2. Thou seest here the Lord so farre from refusing thee, as that hee commends the greatest matters to thy prayers; even to pray for those that in respect of gifts can better pray for thee: Bring thou so much the more faith, more sense of want, more thirst after grace, and thou bringest better gifts to prayer, than hee that bringeth more words, Rhetoricke, forme and fluence of speech.

And here observe, The duty of all Christians is to pray for their Ministers, yea for all their Ministers. *Pray for us: for Silvanus, and Timothy,* as well as for *Paul*; for *Paul* envies not to them a roome in the prayers of the Saints. So a number of places afore alledged doe prove: And many reasons presse the duty upon the people.

First, howsoever the Ministry is Gods ordinance effectually by his power, and Ministers as starres in his right hand safe by his providence and protection; yet he hath made it the duty of people to pray for their Ministers as a recompence of their care and paines, and labour in the worke of their salvation; and as a part of the honour that people owe them, as fathers by vertue of the fifth commandement: and in way of returne of prayers for prayers. So the Apostle had earnestly prayed for them in the former verse, and now earnestly begs prayers for them. So Ministers are the peoples mouth to God, they stand in the gappe and breach for them, they by prayers procure blessings on their people; it is equall and just the people should by their pray-

Doct. 2.

Christians
must pray for
their Ministers
Reasons 3.

Reas. 1.

ers procure blessing on them.

Reas. 2.

Secondly, If we be bound to pray for all Saints, and private men, much more for our Pastors and Fathers in Christ, by whom the Lord offers and conveyes his best and most lasting blessings upon us; whom hee hath separated as one of a thousand to declare to man his righteousness, to be lights to them that sit in darknesse, guides to the blinde, and patternes to the flocke: Ministers by whom the Lord conveyes his saving graces into the hearts of the Saints.

Reas. 3.

People neglecting this duty, lay themselves under the guilt of many sins. 5 Instances.

Thirdly, People neglecting this dutie, lay themselves under the guilt of many finnes.

1. In that every man being bound to respect the glory of God in the furtherance of his pure worship; which cannot be done but by an able and gracious Ministry, they sinne against dutie, that by their prayers strengthen not their Ministers.

2. Every Christian is bound to be an helpe to the truth, 3 *John*: they plainly detract this helpe, that withhold their prayers from their Pastours, their teachers and maintainers of truth.

3. Every Christian ought to be compassionate to the soules of their brethren, and by all meanes promote the salvation of men: And therefore out of compassion of millions of soules who stand in neede of powerfull preaching, and without vision are like to perish, ought to pray that God would mightily worke with the word in the mouthes of his Ministers, to make it powerfull, to rescue people out of the snare of the Divell.

4. All

4. All those people make themselves guilty of the troubles, falls, and ill successe of their Ministers, that faile them in this duty of prayer: Thy prayers might have upheld him, or helped them out of trouble, out of frailty.

5. Such as pray not for their Ministers, deprive themselves of the blessing and happy fruite of that Ministry: the more earnestly people pray for their Pastours, the more assurance of good and happy fruite may they expect from their Ministry, and often of their Ministers themselves, who are worthily removed from an unworthy people, that never prized them for their workes sake.

First, This serves to reprove inconsiderate men, who by neglect of this duty signe themselves to be out of the communion of Gods people: they care not whether their Minister stand or fall, sink or swimme; leave him to himselfe, take no notice of his labours, trialls, sufferings, his person, his worke, his wages is no part of their care: they have no hand lift up for him to God or men, but perhaps both against him. *vse I.*

These are at least inconsiderate. 1. That the blessing and benefit of a good Minister is invaluable, and must be begged of all those that must share in the benefit. One of the speciall clauses of the new Covenant is, that God will give Pastors according to his owne heart: and wil he give such a speciall gift to such as prize it not, nor praise him for it?

2. They consider not the weight of the calling,

the charge of soules, for which who is sufficient? The rage of Satan and all wicked men against this great worke, never sleeping, but alwayes hindering the free passage of the Gospell, both with open fury and secret devises: The many sharpe assaults that these leaders of Gods armies against the Prince of darknesse and his forces, are exposed unto: often in the face of death, not onely bestowing their lives and strength in preaching the Gospell; but often being bestowed for it, and die to seale it with their blood. Did they consider this, they would pray in *Peters* words, *Acts 4.29. Lord, grant thy servants that they may speake boldly thy word.*

3. They consider not how deeply themselves are interested in the welfare and happy estate of their Ministers.

Is not the fall of the Minister commonly the ruine of the people? Can the shepherds be smitten, and the sheepe not be scattered? Can vision faile, and people not perish? Can a watch-man of a Citty or Castle be corrupted or surprized by the enemy, and the Citty be safe? Or can a man be an agent or accessary in the corrupting and surprizing a Captaine set to keepe a Fort, without treason to his Prince? Even so hee that prayes not for the prosperity of every good Minister, shewes himselfe an enemy to the Church, and no friend to his owne salvation.

II.

Secondly, To reprove that cursed generation of men, who in stead of praying for the prosperity of the Ministry and Ministers, who being sent
of

of God in mercie, are a principall blessing:

1. They repine and grieve as if some heauey scourge or plague were come upon them; as the Divells did at Christs coming, because they were tormented before their time: It was never merry with them since there was such running and thronging after preaching, now they cannot sit at ease, nor have roome to bring their beds with them: nothing is such a corrasive unto their hearts, as to see Gods blessing, and successe of a godly Ministry; and the people of God flocking after his owne Ordinance. This was the dust and daggers in the *Pharises* and *Hypocrites* in Christ his time, that they could profit nothing, but that *the world ranne after him*, *Iohn 12.19.*

Oh that such men would seriously consider, that,

1. Whosoever esteeme this excellent blessing a burden, a plague, it shall be so to them: It offers it selfe now as a blessing, but shall turne to the most intolerable plague that can befall them; even a witnesse, a bill of inditement aggravating their damnation, burdening them with plagues and curses easelisse and remedilisse.

2. There is not a more proper note of a Divell incarnate, and a man in state of damnation, than to envie and grieve at the grace of God, at the prosperity, successe and growth of the Gospel. The Divells proper sinne, *Ye are of your Father the Divell, his workes ye doe.* Iohn 8.

3. The time hastens on thee, when in terrors of soule, and agonies of heart, thou shalt wish one

Sermon, one word of comfort, and know by the want of the blessing the benefit of it, but perhaps shalt never finde opportunity.

III.

Thirdly, others in stead of praying for their Ministers, curse them, revile them, slander them, runne to the Rulers every week to disturbe them, as if they were loath to be too farre behinde the Divell, or not to be chiefe instruments in the ruinating of the Kingdome of Iesus Christ.

Thus those that are bound to pray for their Ministers, that they may be delivered from absurd and unreasonable men, are most ready to make a prey and spoile of them.

But doubtlesse they are wicked and gracelesse men, neare to a curse, a wonder their steely hearts feare not some extraordinary judgement, and messenger of Gods wrath every moment. *2 King. 2.24.* When little children in their play cursed and reviled the Prophet *Elisba*, beares came out of the wood and destroyed them: how much lesse can the aged escape, who teach their children by example to revile and scorne the Prophets and servants of God?

IV.

Fourthly, others will not revile them, but can spy wants and imperfections in them, (as indeede there is in the best) can sit as Iudges on his person, cast him off for one weake in gifts, colde in his doctrine, carelesse in his life; and so turne him off: But when did they pray for him, that God would enable him to the worke of his Ministry; that God would bestow the Spirit, to deliver the word so as he might save his owne soule,

soule, and them that heare him? And if they faile herein, are they not guilty of all his defects which they complaine of? Surely would they spend as many earnest prayers for him, as they doe words to taxe and disgrace him; who knoweth whether the Lord might not open his heart and mouth for their comfort and profit? And what reason hath the Lord to minister comfort, and benefit by a man, when it is never desired? Thou findest no sweetnesse nor comfort in a Minister, thou prayest for none. How canst thou finde without seeking?

Secondly, for instruction. Seeing our want and sinne heretofore, let us reforme our selves, and provoke our selves to so needfull a duty, daily to commend our Ministers to the grace of God, as *Paul* and *Silas* were by the Church, *Acts* 15. 40. The first ground, and to doe it aright,

1. Wee must lovethem heartily, our prayer must flow from love: where prayer must be earnest, love must be earnest first; even as the love of fathers begetting us and breeding us up to Christ, 1 *Cor.* 4. true love and prayer are ever inseparable, it is impossible for a man to love another, and not pray for him. Some say they love their Minister, and like preaching; but as the worldling boasts of false liberality: when didst thou ever pray unto God for him, that hee would be pleased to give him strength and ability, successe, freedome from molestation,

vse 2.

from

from unreasonable men, and every good encouragement in his place? scarce in all thy life. Then may I say to thee as *Dalilah* to *Sampson*, *How canst thou say thou lovest mee, and doest not this thing for mee?* How canst thou say thou lovest mee, and keepest this thing from me? even thy prayers, and best wishes.

2. The object must be right, the things prayed for. Many wish well to their Ministers, and much love they shew them, and pray for them, that God would give them good livings two or three, and for meanes of further preferments, to raise them to the fayre of dignities, with them good Lords and Patrons, and countenance of great men.

Oh, the happinesse of Ministers stands not in these things. A Turke or Heathen can wish all these to their friends; and yet Christians wish no more: These are wishes of carnall men. But pray thou for liberty, spirit, courage, power, faithfulnessse to stand against men and Divels, that by force or subtlety would discourage him from the worke: grace and faithfull dispensation makes an happy Minister. Pray for this, and yet I doubt many Ministers themselves pray more for the other than these.

3. With prayer thou must bring the other companions of love and thankfulnessse. We must not deale by our Ministers as many answer beggers, God helpe you, but give them nothing: you must yeeld us not onely good words, and good prayers, but audience, redence, maintenance, you must doe that you pray for. It is but
hypocrisie

hypocrisie to pray in a set forme of prayer for all Bishops, Curates, and all Congregations committed to their charge, if thou doest not set thy hand to thy prayer.

If love set thy mouth on worke to pray for a Ministers prosperity, it will set the hand on work to uphold his person, his comfort, his Ministry, his cheerefulnesse in the worke of the Lord; all thy pretences leave thee but an hypocrite, an enemy of righteousnesse, who art hyde-bound, and hand-bound, who valuest not sundry yeares labours of thy Pastour at so many farthings. Heathens and Savages would be loath to reject their Idolatrous Priests so farre, but either conscience, or shame, or feare, or company would force some expressions of love to them.

But Heathenish Christians,
nothing can worke
them.

FINIS.

Ee

THE

hypocrites to pray in a set form of prayer for all
 the poor, Cripple, and all Conspicuous com-
 mended to their charge, it should not let thy
 heart to thy prayer.

It is a daily mouth on work to pray for a
 Ministers prosperity, it will let the hand on work
 to uphold his person, his counsel, his Ministry,
 and the strength in the work of the Lord; and
 his presence leave thee on his work, and a
 most righteously, who are his de-bond,
 and stand-bound, who vellest not in many years
 to be of thy Father as in many things. He-
 refore and so you would be to let their
 Idleness be as to let, but either consider
 it for them, or let me or company would let
 it for some expiation of love to them.
 I will let the Heart of Christians,
 and let the nothing can work.

FINIS

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Good Reader, among ſome ſmaller faults in printing;
which wee deſire thy curteſie to paſſe by, two are
obſerved as changing the ſence.

Page 268. line 28. reade thoſe 4 lines thus.

All wiſe and religious walking is included under the affection of
the feare of the Lord, ſo the duties of the whole Law are all com-
prized under the affection of Love.

Page 319. line 3 for lightly reade highly.